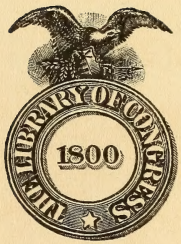
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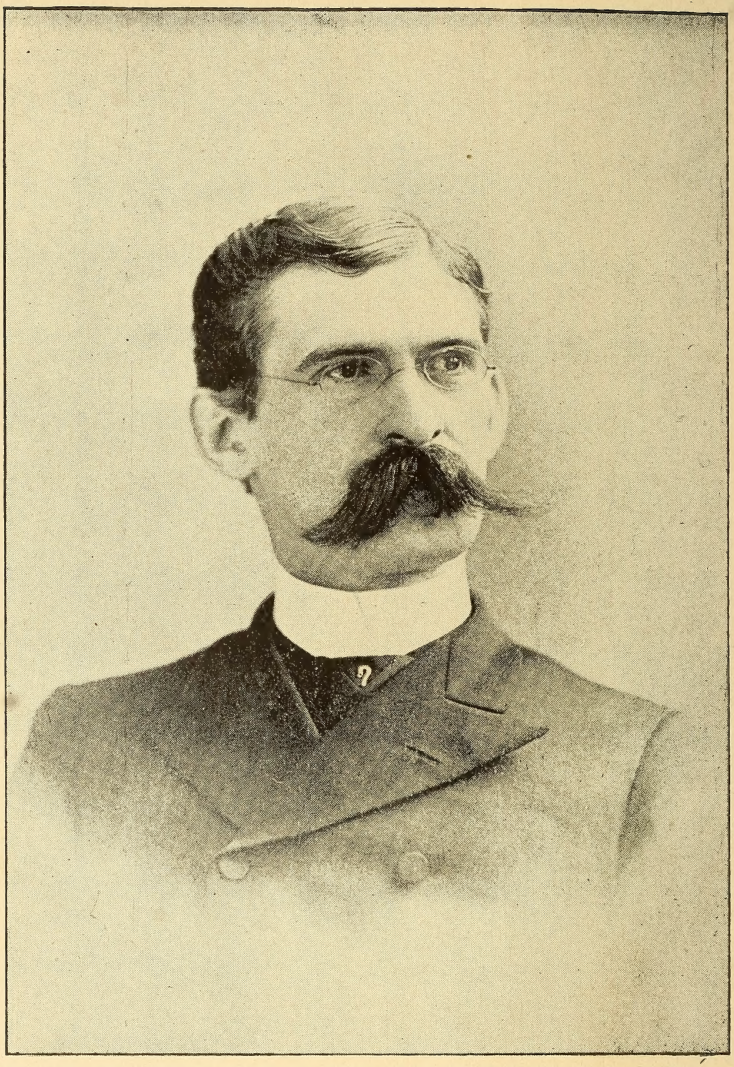

Faithfully,

Samuel White Small.

THE

WHITE ANGEL

OF

THE WORLD,

THAT FORETELLS THE FREEDOM OF THE NATIONS FROM THE EVILS OF STRONG DRINK.

—BY—

Rev. Sam'l W. Small, A. M., D. D.,

(President of Utah University, Author of "Pleas for Prohibition," and Other Works,)

IN COLLABORATION WITH

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PREFACE.

IS God alive? Is Christ still the Saviour of the world? Will this problem of evil among men ever be solved? Yea, verily; yet one, purblind through sin or lack of faith, might not unreasonably repeat these startling queries. When we consider the knowledge that human experience has spread before rulers and statesmen, and the unchanging commandments of God which are ever before his priests and people, the continued presence of the liquor traffic in the world is indeed "a crime against man and a sin against God."

What we here have written and present to the intelligent, patriotic, and Christian reader has been written under the influence of such a burning conviction. The story speaks for itself. It has been our endeavor, in giving a brief history of the reign of intemperance and the modern movement in favor of temperance reform, to "set down naught in malice," to avoid any spirit of partisanship, and to keep strictly within the limits of ascertained fact. The record of intemperance indeed needs no more than a bare presentation to make of it a story of startling significance. It is a tragedy of high dramatic intensity, full of the elements of the saddening and the terrible; and the simplest statement of the saturnalia of crime to which alcohol has given rise, the

misery and degradation into which it has cast millions of human beings, the horror of its whole sad history, should suffice to teach mankind the suicidal nature of the course which has been so long pursued.

We have no word of accusation for the victims of intemperance. Their yielding to the insidious temptation of the wine-cup is due to weakness, not to sin, and there should be held out to them the hand of charity for their fault and sympathy with their weakness, with heedful avoidance of the "I-am-better-than-thou" spirit, and of harshness and denunciation where appeal to the better nature of the erring is alone demanded. Nor do we write with any feeling of bitterness toward the advocates of strong drink. They are, as a rule, honest in their advocacy, and open to conviction if it can be shown to them that they are wrong in their views, and that the custom which they uphold is one that has been of the utmost injury to mankind. The verdict of recent science as to the seriously hurtful effects of alcohol on the body and mind of those who yield to its fascination is a lesson which all should study, the inebriate and the moderate drinker as well as the abstinent, and a knowledge of which cannot but add strength to the good resolutions of the weak and give a useful direction to the energies of the strong.

The temperance reform in America during the present century is the main topic of the following pages: it can scarcely fail to prove an instructive and interesting one. Not that its story is claimed to be told here with any special eloquence or wealth of illustration, but that the subject in itself is so full of absorbing interest that, however haltingly it be presented, it can scarcely fail to prove attractive.

We have but sought to tell "a plain, unvarnished tale," giving the successive steps of progress made by nineteenth-

century temperance and the measures adopted for its propagation, with such side-light of anecdotal illustration as may serve as a foil to the innate seriousness of the subject. The writer, in throwing his book upon the world, can only hope that it may serve to guide some of the weak and erring into the harbor of reform, and help to break the fetters of others who have long been bond-slaves to strong drink.

Faithfully,

Samuel White Small.

AUTOBIOGRAPHICAL SKETCH

OF

REV. SAMUEL WHITE SMALL, A.M., D.D.,

PRESIDENT OF UTAH UNIVERSITY,

AUTHOR OF "THE WHITE ANGEL OF THE WORLD," "PLEAS FOR PROHIBITION," "OLD SI'S SAYINGS," ETC., ETC.

"O thou child of many prayers!
Life hath quicksands—life hath snares!"

LONGFELLOW.

"Happy he
With such a mother! . . .
. . . though he trip and fall,
He shall not blind his soul with clay!"

TENNYSON.

CONFESSIONS are crucifixions. They are seldom voluntarily suffered, unless for expiation or the profit of posterity.

Having endured the unspeakable humiliations of such crucifixion of self at the foot of the Cross of Christ, and there found pardon for my sins, I may be borne with if, for the sake of those who may read and profit by my example, I give to the public some record of my sad misspendings and misdoings. I only ask that these revelations be read with the remembrance that they are the actual experiences of a living mortal man, and of whom it can be said that he came to

Christ, "and His Name, through faith in His name, hath made this man strong, whom ye see and know; yea, the faith which is by Him hath given him this present soundness in presence of you all."

Many persons interested in temperance reform, undoubtedly desirous to see the great curse of the race effectually dealt with, are yet confident that it is an evil that will bear only ameliorative treatment. They are not yet convinced that it is a radical vice, parented in these days for each new generation by a system of traffic fostered by law, and sure to augment the number of its victims in proportion to the sanction and license it obtains. They will not admit that it has become a throat disease of the nation, as malignant and fatal to its subjects as was the epithelioma to the noble and lamented emperor Frederick of Germany, or the cancerous malady in the mouth of the heroic Ulysses S. Grant. They will not consent that the logical and legal method—general and absolute *prohibition*—which is the ultimatum of all ancient and modern polity concerning crying public evils, can be applied effectively to this national affliction.

Why this tremendous system of personal and public injury should not be denounced as *malum prohibitum* by general consent and governmental decree they are not able to conveniently and convincingly explain. To exhibit, by the indisputable record of a life-experience, that any other method of dealing with the curse than the stern criminalization of the traffic which breeds and bestrews it is irrational, ineffectual, and inharmonious with the principles of Christian charity and goodly government, is the prime motive to the making of these confessions.

The actual trials, the defeats or triumphs, of living men, subjects of the like passions and infirmities, have always been most highly esteemed. They are lessons and warnings; they are embodied truth and exemplified error; they are the

heralds of hope or the prophets of despair. The human mind cannot be divorced from its large dependence upon exemplarism. Both the troubled man and the triumphing man have each his *Fidus Achates* in some fellow-spirit who had kindred harassments or similar hopes. It is only the odd man of the world—the *non-compos*, the Napoleon of his class—who will trust his special superstition, or his "star of destiny," to direct his energies and encourage his enthusiasm. No myth or fiction can exert a continuous force on human character. The forceful romance, when it has a great motive, is born out of the travail of a great emergency. Cervantes introduced to the disgusted common sense of Spain his whimsical knight "Don Quixote," and the people exalted the caricature with riotous delight and "laughed Spain's chivalry to scorn." The power of the work exhausted itself upon the emergency which produced it and in which it was victorious. Ever since it has been no more than an amusing literary curiosity—the enduring epitaph of a ridiculous and deceased institution. Mrs. Stowe wrote *Uncle Tom's Cabin*, and out from its covers, as from a cave of winds, came mighty gusts of passionate protest that fanned a revolution into fury, brought to pass the emancipation of millions from bondage, and threw down forever the institution of slavery in this nation. The book expended its power upon its enemy. Now it is no more than an esteemed memorial; it has no more living purpose that the proclamations of Jefferson Davis, or the clauses of the Confederate Constitution.

The full gamut of human experience is set in every spirit of man. This is the key to the mystery of "history repeating itself." History is but recorded human experience. Herein lies the infinite love, wisdom, and mercy of God's gift of His only-begotten Son. The living, humanized Christ, with a genealogy and a history, has a stronger, surer

power to save than the promised and prophesied Christ. If the book of Job was really the first of the canonical Scriptures published among men, we readily find the secret of its power in this, that it is the record of a man. Millions have been moved to fight the good fight and win the victory that overcometh the world by the help of Job's example, because he was a kinsman after the flesh. Millions more have persevered and perfected holiness by the help of David, because he was human. Millions have profited by the proverbs and preaching of Solomon, because he was a fellow-spirit who sinned, suffered, and was saved by faith. So, likewise, when Christ came and lived among men, became Himself "a man of sorrows acquainted with grief," gathered unto Himself the offences of the race, and as Sin, though not a sinner, received the end of the law in the blood-atonement of the Cross, he drew all men to Himself. "Though a Son, yet learned He obedience in the things which He suffered, and *thereby* became the Author of salvation to all them that believe upon Him." It is to the Son of man, therefore, that all men turn with faith who seek for truth, redemption, holiness, and eternal life. Away from Christ all is contention and confusion—chaos; with Christ all is peace, love, the power of righteousness and the hope of glory. This is the eternal apotheosis of Personality.

So when Christ hath proven Himself to be "the power of God and the wisdom of God" in a redeemed man—a sinner saved from his sins—the witness of that new life in Christ Jesus must have force with and bring conviction upon other sinful men. May the Spirit of God so use these recorded experiences to bring all who read them to the peace of Salvation and the power of the Truth!

Since God made of one blood all the races of men, it seems a foolish fiction to account a special excellency to what is known as "blue blood" in the social order. That

is a vagrant idea in this age. It has floated down to us from the days of the Moorish invasion of Spain and amalgamation with its people, but with changed significancy. Instead of standing for racial purity, it has come to represent a so-called heredity of moral graces and social aristocratisms. This alleged "blue blood," however, is no index of character; it is scarcely more than an expectation attached to environment. Men who were accredited with "blue blood" have supplied a large percentage of the records of immoralities, crimes, and ignominies in every generation. They have pulled oars in galleys and pulled hemp on gallows around the globe. Almost every good name of America, however synonymous of virtue, patriotism, and moral grandeur, has been besmirched by some of its unworthy scions. Heredity as a doctrine of mental and physiological philosophy is undoubtedly well supported. It is too often used, however, on but one side of the problem of human life. Evil idiosyncrasies and deeds are explained by it far more frequently than good impulses and actions. This is a wrong if the doctrine of heredity be all that is claimed for it. Adam and Eve brought forth two sons, Cain and Abel; one was wicked and the other righteous. The bad son slew the good son, but he did not put an end to the reproduction of righteousness by the force of heredity. Seth came, even as Eve declared: "For God hath appointed me another seed instead of Abel, whom Cain slew." My thought is that the strain of Séth in the human family is as likely to turn toward righteousness as the strain of Cain to turn toward evil. As for myself, heredity may have had some influence upon my notions. How much I do not seek to determine, nor in which direction. The data I have in memory is general and insufficient for such a discussion. At any rate, I charge nothing of my evil-doing upon my ancestry—not even upon Father Adam.

While no stickler for the "blue blood" notion, I may claim, without offence, to have sprung of good stock. My father's line ran back certainly to a stronghold in the Highlands of Scotland. He was a strong, nervy, and indomitable representative of clansmen to whom loyalty was a religion and love of their rights a living consecration. Traced back over the vicissitudes of centuries, the line of excellent manhood and virtuous womanhood was broken by no fall toward crime or debauchery. My father himself was of singularly pure and abstemious habits from his youth. He was a man of affairs, but as a soldier of the Mexican War, a public printer, editor, and afterward managing official of a vast corporation, he abstained wholly from liquors, wines, beers, tobacco, coffee, and tea. Certainly not from him, as far back as I can trace, could I have inherited an appetite for any one of those things. My mother came by a direct line from the ancient Pontefracts, afterward the Pomfrets, of English history. The other side of her house was century old in the unadulterated faith of Scotch-Irish Presbyterianism. No Nazarite of old or "cranky" Prohibitionist of to-day ever held strong drink in holier horror than did the men and women of her family. So I can discover no hereditary blight descending to me along that branch of my family tree. Whatever else I may have inherited, I do not believe I thus came by any fleshly appetite from the intemperance of which I have been a sufferer.

My birthplace was in the now beautiful and thrifty city of Knoxville, in East Tennessee, on the banks of the sinuous and picturesque Holston River. When I was born (July 3, 1851) my father was the editor of a newspaper of considerable note and influence. He took great interest in the development of my youthful faculties, and I early gave evidence of precocious powers. I learned my alphabet before other children usually have their attention centred upon it,

and learned it mostly from the headings of the newspapers which my father brought home in the evenings from his editorial rooms. I learned to read his handwriting, as he prepared "copy" for the printers, and learned to read it "upside-down" before I could read it when held in the usual and proper position. I was an eager and observant lad, and picked up a wonderful store of information early, which made me somewhat a popular prodigy. I mention these things, not for their novelty, but because they explain how, at that early date, I became eager for reputation and valued my powers and labors by the measure of popularity and applause they won for me. Thus early was implanted that love of praise which in after years proved so false a mentor to my fitter powers and stronger ambitions.

My mother was a woman with intense religious principles. She had been reared in the most orthodox discipline of Presbyterianism, and retained always the impress of its doctrines. When converted, however, she had united with the Methodist Church, and therefore joined to her faith the practice of the daily duties which experimental religion dictates and which so tangibly "make for righteousness."

She was always deeply concerned for my spiritual development, and early began my indoctrination in the knowledge of the word of God and in the duties of the Christian faith. My earliest recollections of her teachings are associated with the Bible and the "Shorter Catechism." My grandfather, a grand old Presbyterian saint, had taken me largely unto himself, and had me go with him to the Sabbath-school of his church. In this way my Sabbath-school training for many years was after the fashion of the Presbyterians. In that day we had none of the modern helps, no "International Lessons," or learned expositions of the historical, ethical, and theological values involved in the lessons. The Bible and the Catechisms, Long and Short, were the

text-books, and the teaching from them was simple, pure, and unquestioned in authority. I have had much reason since my conversion to praise God for the excellency of those early teachings.

In schooling I was given the best of teachers, and early displayed an eagerness and aptitude for the acquirements of the school-room. I was ambitious to excel, and seldom failed to reach the rank and honors I coveted. A favorite with my teachers and popular with my schoolmates, my advancements were always rapid and stimulating to greater zeal.

Because of these things my early youth is remembered as a season of pleasure and profit, filled with good promises for the future and often commended in my presence as the forerunner of a brilliant and honorable career. And thus, in some degree, I was led to regard myself as "an elect child" whose lines were predestined to every success and to a future fruitful of honors, fame, and fortune.

I remember my college-days with pleasure. They were days of enjoyment in many respects, and of incidents and experiences that might have been better in motive and more pleasant in recollection. My Alma Mater was that historic and excellent old Methodist institution in South-west Virginia, Emory and Henry College. It combined in its title, as it did in its training, both the piety which is breathed in the name of Bishop Emory and the patriotism which is inseparable from the name of Patrick Henry There I had surroundings favorable to the fullest cultivation of my mind in knowledge of the literature of the world, the arts, the sciences of civilization, together with opportunities in plenty and examples most noble to help me learn lessons of goodliness and experience the power of a life consecrated to the faith and service of the Lord Jesus Christ. It was a place that had been especially selected on account of its remote-

ness from any town to which the students might resort for the purpose of finding means and places of dissipation. It was so advertised to the world as possessing these advantages of isolation from temptation and advantages for moral discipline as to induce many parents to send thither such of their sons as they feared might be falling into habits of an immoral character. Thus were gathered together in the college many young men who found frequent pleasure in exercising their fertile ingenuity to avoid the rigid college rules and indulge themselves in periodical dissipation.

Unfortunately for me, I found many of these to be congenial spirits, and joined them in their exploits, and thus on frequent occasions laid myself open to fair charges of insubordination and moral laxness. More than once my escapades came near sending me away in disgrace, but the kindness of the good men in charge was greater than I deserved, and they let me remain. Once only was I moved to seek a better way. During a meeting among the students I sought conversion, and was led to believe I had experienced it ; but my struggle against the old life was brief. The power I exerted appeared purely mechanical instead of spiritual, and soon I fell away again, and became almost hopelessly disgusted with what I deemed to be my futile efforts against the bent which I had given to my life.

I graduated with some promise and went away to my home, which was in the city of New Orleans at the time. To recuperate my health, which was somewhat broken, I took a position as an express messenger on the short and pleasant route between New Orleans and Mobile. The run between these cities was accomplished in six hours, occupying the middle portion of the day, and leaving me open every night, in one or the other city, to find my pleasure as I chose. I soon fell into visiting places and engaging in dissipations that were anything but pleasing to my parents

or helpful to my reputation and prospects for the future. I found in both cities young men of social position, means, and evil knowledge who received me gladly into their companies and generously inducted me into all of the arts and devices of dissipation. I soon learned the lesson of the power of evil association, and had wit enough to appreciate that much further pursuit of these reckless proceedings would fix these vicious and degrading habits upon me for the indeterminate period of my future.

Leaving this employment after a while, I went away to Nashville, Tennessee, and prosecuted my studies for admission to the profession of the law. I was admitted by the Supreme Court of the State, and practised the profession with considerable prospects of distinguished success.

While I was thus engaged I had ample opportunity in the gay and fashionable society of that city to acquire a fuller taste for the pleasures of the world and for the ways of those who look little to the moral quality of their enjoyments and habits. The appetite for liquors grew upon me, until I became aware of my danger by the inexorable penalties which ever and anon my dissipations would exact from me in pains, sickness, and humiliations. I resolved to mend my life and seek some more constant employment than the law then immediately promised me. I was offered and accepted a position upon the reportorial staff of the *Nashville Banner*, a noted afternoon journal of the Tennessee capital. It was then under the editorship of Hon. Albert Roberts, one of the ablest and most cultured men I have ever known in connection with daily journalism. He was exceedingly kind and helpful to me, and had I been as ambitious then to advance in the journalistic profession as he was willing to encourage me, the entire lines of my life might then have been happily changed into a sober and useful current. But the associations which reportorial work made

for me, the indulgences of my besetting appetite to which men invited me in order to secure for themselves the favors I might be able to do for them through the columns of the press, the places of news deposit into which I had the entrée, such as police circles, the resorts of gamblers, of horsemen, and lewd assemblies—the slums in general of a city—were all of them such as offered reasons for the time being and opportunities abundant for drinking and the exploiting of other social vices. At last I became aware that I could not advance myself rapidly in the ranks of journalism in the city, because of these habits, which had grown upon me and beyond my ability to completely control. I made a determined effort to break away from them and renew my endeavors under more favorable circumstances. I withdrew from that environment and took myself off into the quiet village of Greenville, Tennessee. There I obtained the aid and friendship of ex-President Andrew Johnson, of whom my father had in times past been a personal friend and political supporter. He took me kindly under his patronage, and assisted me to establish myself in the newspaper business in his own home-town; and for nearly two years I had a most excellent opportunity to make a name and place for myself in my chosen field of enterprise. I enjoyed exceptional advantages for political information of the most interesting period of our history—that which preceded, included, and followed the great Civil War—getting the data directly from the lips, correspondence, and papers of this great and much-misunderstood patriot and statesman. He was very considerate toward me, permitted me to question him with freedom, aud seemed pleased to make me a repository of many interesting facts concerning that great and thrilling period of national history in the making of which he had been a conspicuous and potent factor.

While living in Greenville, on the 22d of February, 1873,

I was married to Miss Annie Isabelle Arnold, daughter of General Thomas D. Arnold, a noted member of the bar and ex-Congressman. I found in her a cultured, Christian, and courageous helpmeet. In all the years of my trials, moral aberrations, and vicissitudes of fortune she has proven her supreme loyalty and the incalculable value of her native instincts and woman's wisdom. I feel that I can never repay her in sufficient measure for the persistence with which she sought my redemption and the strong support she affords me in the new life.

The cholera epidemic of 1873 brought me financial disaster, and in the fall of that year I removed to Texas, where my father was president of the Texas Express Company. Locating in Houston, I became the city editor of the Houston *Mercury*, then the leading journal of the city. Here I achieved a considerable and more than local reputation for the quality of my work on the press. Much of it was of a humorous turn, and my pseudonym of "Merk" became familiar throughout the State. I afterward passed to the staff of the *Daily Telegraph*, and thence to a brief ownership of the *Daily Age*. But journalism was a very precarious pursuit in those changing times of Texas, and I soon tired of the weekly plaints of the printers and the semi-frequent descents of the sheriff. Suddenly, one day in the spring of 1875, I closed out my interest in Texas and returned to Georgia.

Obtaining employment on the Atlanta *Constitution* at starvation figures, I set myself diligently to make a new start for newspaper fame. I worked steadily and with more than ordinary results. I soon acquired credit for excellent journalistic abilities, and also for my humorous work. It was here that I created "Old Si," the quaint negro commentator whose supposed discourses upon current topics obtained an immediate and widespread vogue in the newspapers of America and England. I remember my first

Mrs. Annie I. Small.

distinct sensation of having "arrived somewhere" in the pursuit of reputation was when my portrait appeared in the New York *Graphic* in 1876, in company with about a dozen more of the then popular press wits, such as "M. Quad," Bailey of the Danbury *News*, Bob Burdette, and "P. J. Man" Goldsmith of the New York *Herald*. It was this "Old Si" matter that first gave the *Constitution* its exchange value, and caused it to become a generally popular paper.

In the mean while, in 1876, I was appointed official reporter of the Superior Courts of the Atlanta Circuit, and thus arrived at an income which softened somewhat the natural poverties of a press-writer. I held this important and profitable position for ten consecutive years, only resigning after my conversion in the fall of 1885, and when I had determined to enter upon a ministerial life. This position was of exceeding profit to me in more ways than in money. It gave me an almost daily familiarity with the law, the procedure of courts, the character and courses of litigation, the curiosities of criminal histories, and the general philosophy of the jurisprudence side of popular government. The knowledge of these things is now of inestimable value to me.

At the same time that I occupied this position in the courts, and was also a constant attaché of the press in Atlanta, I also, by the courtesy and help of friends, had other privileges and advantages.

In 1876, I was appointed by Governor Smith to represent the State of Georgia in the Southern Immigration Convention at New Orleans and in the Mississippi Valley Commercial Convention at Memphis.

In 1877, I was the reporter of the proceedings and debates of the Georgia Constitutional Convention, one of the ablest bodies ever convened in the State, and from which issued

the present admirable constitution of the Commonwealth. In doing the work of this convention for the *Constitution* I worked an average of *twenty-four hours per day* for fifty days, reporting in short-hand throughout every session, and transcribing the proceedings for daily reproduction in the paper. This terrible task gave me a physical poverty which largely increased my reliance upon stimulants to supply wasted strength.

In 1878, I obtained, through the personal kindness of Secretary of State Evarts, an appointment as an attaché of the United States Commission to the Universal Exposition at Paris in France. I had made a speech on "The New South" at the banquet tendered by the citizens of Atlanta to President Hayes and his party of Cabinet officers in their famous Southern tour in 1877. Both the President and Secretary Evarts considered it a significant speech, because it was, in fact, about the first notable demand for a new departure by the younger men of the South from the stub-born Bourbonism of the war-time political survivors. It was due to this speech that I was given the long-coveted opportunity to go abroad and see other lands and peoples. I greatly enjoyed the privileges accorded me as an official, and improved them to the fullest possible profit for sight-seeing and useful acquaintanceship. It was not, however, a very good arrangement for me, viewed particularly from the moral standpoint. It opened to me so extensive a range of novel experiences in the gay life of the godless city that I could not resist the impulses of my adventurous and self-indulgent nature. Suffice it to say here, that I familiarized myself all too abundantly with the "mysteries of Paris," and when the time for my withdrawal from those scenes arrived, it was much of a providential deliverance in the eyes of my wife and friends.

We returned home to the United States, and I resumed

my official and professional duties in Atlanta, meanwhile putting myself upon severe restraints of habit.

My father died in 1879 in Texas, and shortly after my mother and her family removed to Atlanta. Here she hoped to help influence me to a sober and useful career. I was too far victim by this time to my deformed appetites to be greatly influenced by her prayers and pleadings.

In 1879, in November, I was appointed by United States Senator Benjamin H. Hill of Georgia as stenographer of the sub-committee of the Committee on Privileges and Elections, investigating the facts in the famous Kellogg-Spofford Senatorial controversy from Louisiana. For many months previous I had refrained from drink, but when the committee visited New Orleans, I fell into company with many of my boyhood companions, now grown to manhood with all the so-called "manly vices." My resolution withered in the warm atmosphere of the Crescent City clubs and saloons, and soon I was again going the evil and downward way.

Transferred to the National Capital, the habits attendant upon my intemperance grew no better, because I became active among the politicians as a correspondent and "hale fellow," and was a genial, joking favorite with them. Two years of this sort of life brought me both many evil experiences and good friendships for the future. While connected with the Senate staff I was also engaged under Senator Voorhees on the Negro Exodus Committee.

In 1881, I resumed journalism again in Atlanta, and continued in court and newspaper work until 1885. I grew more and more a victim of my wrongly-cultivated habits. Among the peculiar incidents of those times were strange lapses of consciousness to which I became subject. I would go about, seemingly in my usual health and senses, talk familiarly with my family and friends with apparent perfect coherency, but would afterward "come to myself" to find that all

the time I had been in a condition of absolute oblivion to my own movements and surroundings. These were very curious experiences, but I have since found from medical authorities that these lapses are characteristic of many drinking men, and present in medical jurisprudence a most important problem for legislators and judicial administrators to solve.

It was during this period of my life that I tried medical help for the cure of my vicious appetite, but with no permanent results. I also resorted to the so-called antidotes for the habit, but they proved equally deceptive. Every artificial restraint and species of substitute, exploited in its turn, was abandoned because of its inherent impotency as a remedy; so that, by the sad logic of these repeated failures, I came at last to feel a sort of dull, acheless despair, forbidding me to hope that I might ever return to a better life and fortunes. Little wonder that I became heedless of my fate and put my life into all the jeopardies of bar-room associations and the haphazard, dangerous conflicts between myself and drunken companions or strangers. I will carry with me to the grave, but I pray not to the resurrection, the "marks of the beast" in many disfiguring scars.

One of my experiences deserves here a circumstantial recital. It is known that in many States of the Union there have been enacted laws for the protection of the relatives of "habitual drunkards" dependent upon these latter for support. For instance, in Georgia it is provided that a wife may serve a legal notice upon liquor-sellers not to furnish liquors to her husband. Penalties are denounced against the violators of such a notice. But all such laws are practically farcical in their promises. There have seldom been any good results reported from appeal to their aid. My own wife put away her scruples of pride and resorted to the help of this law. But the liquor-dealers laughed it to contempt and continued to supply me with liquors, either openly or

secretly as occasion demanded, utterly regardless of all laws. And so it is in all other States. Such a law is a mockery to the hopes of the people who are its pretended beneficiaries, unless it is accompanied with the penalty of a peremptory forfeiture of license for its violation.

It was on Sunday, September 13, 1885, that I attended, with my children, the great Tabernacle services of Rev. Sam Jones at Cartersville, Ga. We had four children in our home, the youngest being then a babe less than nine months old. The other three were Lolie, born May 14, 1874; Samuel W., Jr., born March 17, 1876; and Robert Toombs, born Oct. 9, 1877. Taking them out for a day's pleasure, I concluded by some singular chance to go to this religious assembly, then the sensation of the day. I heard Rev. Sam Jones that day for the first time, and the man and his wonderful discourse made a very profound impression upon me. I had been engaged all the previous week in arduous court work in the trial of criminal cases. Mr. Jones's sermon happened to run, in its argument, along judicial analogies, contrasting the processes of human and divine justice. Such a discourse was providentially fitted to engage my attention, and I heard him with more of real interest than I had accorded to any other preacher for many years. The consequence was a surprise to myself. I awoke from my absorption in the discourse to find myself powerfully convicted of my sinful estate. This maddened me and sent me away from the scene to find relief in the company of my drinking and dissipated companions. But the arrows of the Holy Spirit hung fast. As I have told in my story elsewhere in this work, I found no rest until I yielded myself to Christ in an "unconditional surrender."

The "Sermon on the Street," which has since become famous in my life-history, was preached to a miscellaneous multitude on a public square in Atlanta the same evening

of my conversion—about four hours after I felt my sins forgiven. The following is the full account of the event that appeared in the columns of the Atlanta *Constitution* on the morning of Wednesday, Sept. 16, 1885:

SAM SMALL'S SERMON.

PREACHED TO AN ATLANTA CROWD LAST NIGHT.

A Remarkable Sermon and its Decided Effect—Mr. Small Announces that Henceforward He will Preach Christ and Him Crucified—His Remarkable Conviction of Sin.

YESTERDAY afternoon, about six o'clock, half a dozen small boys scattered through the streets a circular announcing that Mr. Sam W. Small

WOULD PREACH

at the junction of Marietta and Peachtree streets at half-past seven o'clock, and inviting everybody to be present.

This circular created no little surprise, and at half-past seven above five hundred people had gathered at the artesian well to hear Mr. Small.

Had the announcement been made at an earlier hour there would have been a great crowd. A few minutes after the appointed time Mr. Small appeared above the heads of the crowd on a temporary platform. By his side stood his little daughter and his two little sons.

Laying aside his hat, Mr. Small in a clear ringing voice began his remarks. He said in substance: My friends, I have invited you here in a novel manner, and have requested you to come to hear what I have to say. I have no explanation to offer you nor to any living man for the course I

have seen fit to adopt. I have settled that question before the only tribunal which is competent to determine it.

I have thought over my whole life, with a great deal in it to deplore and little to be satisfied with, and covered all over with the leprosy of sin as I was—until a few hours ago with the leprosy of sin—I have resolved to stand here before you to-night and in this public manner bear testimony to the mercy of God in leading me out of the wicked life which I have pursued so long. I have been pretty notorious in my sinful life in Atlanta, and I am not ashamed to be at least as public in my devotion to the cause of Christ. O my friends, I wish I could take each one of

YOU BY THE HAND

and tell you how, within the past six hours, the scales have fallen from my eyes, and I have seen myself as I really am—how, by God's grace strengthening me, I have been enabled to turn my back on that miserable old life and to determine to serve my God with at least as much energy as I have hitherto served the devil. I would be the most miserable ingrate if I did not bear open and public testimony to the goodness of a friend who bequeathed me a thousand dollars, or to the kindness of one who came to me and said: "Sam, here are 500 dollars to help you out, old fellow." How can I fail to thank before all men the God who has filled my heart with peace, and has given me a comfort which I would not exchange this night for the city of Atlanta or for all of the taxable property

IN THE STATE OF GEORGIA?

God's mercy gave me this blessing, though last night I rioted over these streets sodden with whiskey, firing at a target in the shooting-gallery, and disturbing the community generally. Why do men lead lives of sin and degra-

dation? There are three reasons which influence them most generally. One is slavery to their low appetites. Another is that they are too proud to live meek Christian lives. It is the pride of the devil which keeps them back, for fear that some one will reproach them for leaving old ways and former companions. I have seen the time when I would not have joined any church in Christendom for fear that some one of the boys would come up and say, "Sam, you've gone back on us!" But I'll tell you, my friends, though there should assail me a jeer from every bar-room I passed, and though ten thousand fingers of scorn should be pointed at me, I intend from this night forth to preach Christ and Him crucified so long as I shall live. The third reason why so many men remain sinful is because they think it don't pay to be righteous. When you had your grand religious meetings here a few months ago, I was reeling around the Big Bonanza, the Reading Room, and Phil Muller's seeking spiritual consolation of another kind. That comfort died quickly, and I was sick, sick in the pocket. I thank God that He has blessed me with His own precious grace and with a joy that the world

CANNOT TAKE AWAY.

I have in this public manner announced to you my purpose. I will on some more appropriate occasion speak more coherently and from some text in the word of God. Now, I ask that you will look with me to God in prayer for His blessing.

Mr. Small spoke with great earnestness, and every word that he uttered was heard with the profoundest attention. When he lifted his hands and turned his eyes toward the stars and began to pray, his hearers instantly uncovered heads and bowed in reverent silence. After repeating the "Lord's Prayer," Mr. Small invoked the divine blessings on his efforts to preach to his fellow-men, and prayed that

his feet might be held firm in the way that leads to life. At the conclusion of his prayer the crowd quietly dispersed.

Of course everybody talked of the unexpected and remarkable event. The evident sincerity of the speaker and his impressive words deeply affected many of those who heard him. The sermon was

THE TOWN TOPIC

last night. Hundreds who were not present expressed their regret that they had not known that Mr. Small was to preach, and hoped that he would soon give an opportunity for the people of Atlanta generally to hear him.

After the sermon Mr. Small said in conversation with some friends, "If any man had told me at noon to-day I would have done what I did to-night, I would have considered him the biggest liar in the world."

"When did you make up your mind to preach?" asked a gentleman present.

"At four o'clock this afternoon. The conviction that I ought to do so came over me irresistibly, and I am into this work with more determination than I ever had in my life before."

"When will you preach in Atlanta again?"

"I hardly know. I will do so whenever I think I can do any good."

"Are you going regularly into the ministry?"

"As I said to-night, I shall devote my life henceforth to the cause of Christ. Whenever and wherever there is an opportunity for me to testify of the goodness of God before my fellow-men, I shall do so. It is my highest ambition now to tell what the mercy of God has done for me, and to induce others who are astray, as I was, to lead better lives."

Mr. Small talks quietly and earnestly, but with an emphasis and earnestness which indicate his entire absorption in

the work he has proposed for himself. There is a very general desire in Atlanta to hear him, and it is probable that he will preach at the opera-house next Sunday afternoon.

SEPTEMBER 15, 1885.

The news of this "strange freak," as many termed it, was telegraphed by "specials" and by "Associated Press" to the daily newspapers throughout the Union. I was well known to the craft, and the comments upon my action were about equally divided between such as were skeptical of the outcome and those that were jocular over the very idea that "Sam Small turns preacher!"

As against these fears and flings, however, came scores of sympathetic telegrams and letters from my friends throughout the country, including leading statesmen, divines, and public celebrities in other walks of life.

Rev. Sam Jones at once telegraphed me:

"Come up here Saturday and preach for us in the Tabernacle. God bless and keep you!"

In the mean while, on Wednesday, Thursday, and Friday evenings, I spoke to large congregations in Grace and Ellis street Methodist churches in Atlanta. I cannot pass these events by without recording my deep indebtedness to the fatherly kindness of the late Chief-Justice Jackson and the brotherly support of Hons. E. P. Chamberlin and J. C. Hendrix, all of Atlanta, who stood by me and gave me counsel and confidence at this critical point in my new life. May God richly reward the two last named, both in the life here and that to come, as He surely did the great and good jurist and Christian whom I named first and who is now in glory!

On the Saturday following I preached in the Tabernacle at Cartersville before the thousands who had seen me sitting there a reckless sinner the Sabbath previous. Sunday I again spoke there. Rev. Sam Jones invited me then to go

with him in evangelistic work. His next engagement was for two weeks at St. Joseph, Mo., beginning the following Sunday. I accepted his offer at once, and, leaving my official business at court in the care of a substitute, I became Mr. Jones's companion. The association thus formed continued for over three years, and was accentuated by the great popular revivals throughout America and Canada, and in which we were jointly engaged. The most notable of these were held in St. Louis, Cincinnati, Chicago, Baltimore, Toronto, Boston, Kansas City, and Indianapolis. Scores of lesser cities were also occupied for seasons ranging from one to three weeks each, and in the course of the three years we spoke upon religious themes to fully three millions of hearers.

I can never explain or express to the world the value to me in my Christian experiences of those three years of association with Bro. Sam Jones. What Ananias was to Paul and Paul to Timothy, so was Bro. Jones to me. It seemed as if God strangely warmed his heart toward me from the first, and confirmed his faith when he determined to take me into his companionship, Although his family and most sincere friends warned him against the risk of taking me, so lately converted, into such prominent collaboration in gospel service, yet he persisted, and I praise God with all my soul for raising up to me in that hour so stout a heart and so strong a soul to lean upon in my weakness. And I pray God that my life and services may to the end justify the confidence and brotherly love that Bro. Jones thus marvellously exhibited toward me. His interests are of instant and profound concern to me always, and my prayers are with him and for him continually.

In the winter of 1888–89 our labors became of so diverse a character that our separation soon followed. He continued, as he does yet (1891), his great and wonderfully successful evangelistic work. I yielded to the demands, made upon me

from so many quarters, to give to the temperance and Prohibition causes a considerable measure of my time and powers. My political knowledge seemed to fit me specially for dealing with the questions involved in the demands for the legal suppression of the liquor traffic. I was a member of the National Prohibition Convention of 1888; am one of the members of the National Executive Committee of the National Prohibition Party; was the party candidate for State Senator from the Atlanta district in 1888, and was defeated only by a meagre and fraudulent plurality after a heated campaign.

In 1887, I was the Commissioner of Education under the General Conference of the Methodist Episcopal Church, South, for the aid of the schools of the colored Methodist Episcopal Church. I resigned the office, after a successful year, because its duties interfered with my evangelistic work.

In 1887–88, I published *The Southern Evangelist*, but sold it at the end of the year.

In the month of May, 1890, I visited Ogden, Utah, at the request of Rev. J. Wesley Hill, pastor of the First Methodist Church of that city, to conduct revival services. After a week of these services I was approached with the tender of the presidency of the newly-projected Utah University of the Methodist Episcopal Church, located at Ogden. After serious consideration and much prayer I accepted that onerous and critical function. Since then I have been diligently and anxiously planning to bring into life and efficiency in the great Mormon Territory such an institution of learning as shall be worthy the name of *university*, and which will honor Christ, augment His earthly kingdom, and be a continuous and growing glory to our Methodism.

As for the residue of my life and labors, I commit them to the God who has exhibited His love to me so wonderfully, and His Christ who has redeemed me so fully, so sweetly, so triumphantly!

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THE WHITE ANGEL OF THE WORLD.

CHAPTER I.

THE WHITE ANGEL OF NATIONAL SOBRIETY.

THE forces of Civilization are working the world upward. The cries of the Pessimists are overborne by the "Hail, soldiers!" and the huzzas of the battles and victories which are widening the circles of peace, progress, and good-will to men. We are rapidly passing by the era when individuals dictated the destinies of the earth, and coming into the better times when peoples are the contestants for the honors and leaderships of the onward movements of generations. No longer do we sing that

> "Ten thousand go down like stones in a wall,
> That *one* may go on to reward and renown."

Now, the incidents and accidents, the catastrophes and corpses, are the accepted corollaries of the tremendous operations of popular progress, and the song recites that

> "The soldiers of Faith, however they fall
> In the maze of these mysteries as they move,
> Are martyrs who make for the life of all,
> And are crowned with the wide world's grateful love."

All religion, all science, all art, all law, all wisdom of history, and all noble present energies are centred upon the future of the human race. Piety, patriotism, and progress

are not so much concerned about the "From whence?" as with the "Whereunto?" of the world and the peoples thereof.

Truly, what has been is monitory of what may be again. Nature is repetitious, while Progress is a perpetual pioneer. We reverse the theodolite of prescience ever and often to take a long and helpful look backward over the line of precedent. Direction is the indicative mood of the true Spirit of the Ages. "Onward and upward!" are her imperative commands—have been, indeed, from the day man turned mourning from the barred gates of Eden until he shall come again, redeemed and rejoicing, through the widespread gates of the Eternal City. For, with Browning, we believe "God's in His heaven, all's well with the world."

The upward and Godward forces of humanity have been evolved from the necessities of the race—necessities revealed by the negative, downward forces which are constants in natural human history. If there never had happened instances of falsehood, there never would have been gendered an imperative demand for the exaltation of Truth. Had no man ever complained of injustice, there might never have been felt a necessity for an organized effort to establish a reign of Justice. In like manner, if the appetites and their pestilent broods of lusts and passions never had pushed their evil effects into both individual and universal experience, there would have arisen no strenuous demand for their suppression and the enthronement in their stead of the principles of fleshly mortification, self-denial, and social reformation.

Prevailing poverty is the mother of the popular voice calling aloud for a more equitable distribution of wealth, for "the communism of Christ," for "state socialism." The oppression of labor by capital is the recognized *raison d'être* of the legion of wise and unwise labor agitations,

looking to the betterment of the condition of the toilers. A sense of unfair charges levied upon the products of agriculture has been the gravamen of the discontent of the farmers of the land, and the explanation of their efforts to organize a system of legislative reprisals and restrictions upon the mercantile, financial, and transportation elements of the nation. We are making no comment upon the quality of those movements; we are linking back efforts to their motives. These statements are simply the truisms of transient events.

Then it should be plain enough to every fair and intelligent observer *why* the Temperance question has grown these many years in America with a constantly accelerating growth—why it has come at last to be the insistant, irritating, irrepressible problem of our own and the wide world's future. Need—the imperative need—of individuals and peoples to be saved from the useless, senseless, destructive curse of the *system of strong drink*, has determined the best brains and hearts of the world to labor in this magnificent field of reformation. Because millions of our fellow-beings are being seduced from sobriety and involved in the deepest poverties and despairs of the race, some scheme of redemption that can reach them is an unsmotherable demand of the age. Because the social life of civilization has not yet escaped many semi-barbaric survivals, kept alive by the drink evil, and can never become the great *sanctum* of all that is pure, cultured, and Christian in national life while this curse remains with it, the Christianity and sociology of the world are radically pledged to the divorcement of society from strong drink. Because the public concerns most intimately affecting national power and perpetuity are, in many lands, largely yet associated with the abnormal power and organized interests of the liquor traffic, and because this alliance is prolific of public corruption, official prostitution, and concealed

parasitism upon the public functions, the wisest and most unselfish publicists and statesmen of the world are agreed that Purity of Government demands the Prohibition of the Liquor Evil.

The agitation for Temperance, therefore, is its own vindication, since it is confessedly a needed crusade against an open and almost omnipresent evil. There is occasion just here, however, to refer to definitions and establish a vital distinction.

TEMPERANCE has for centuries been the accepted word to represent both personal abstinence from strong drink and the public antagonism to the evils of it in general. The word really carries no more than its synonymic word—*moderation.* But moderation is a word that makes its own terms with the individual, and when harnessed to a public function it is strangely elusive and delusive. As a term to express the modern antagonism to the system of strong drink—and the phrase is used advisedly in face of the organized form of the evil as it now presents itself—the word *Temperance* has lost all force and individuality. In ancient Greece it was the acme of civic honor to be hailed "Demagogue." The popular acclaim which recognized one as thus the unique "leader of the people" was the sweetest distinction the patriot strove to enjoy. But in later times, in all enlightened lands, the most shameless candidate for public favors feels outraged if denounced as a "demagogue," so corrupted has this lofty title become as it has descended the generations. Likewise, "in the brave days of old" in Rome, he who was a "conscript" in the public service—one of the "Conscript Fathers" of that majestic Senate which shared sovereignty with the people—was prouder of his title than Cæsar of his diadem. But in modern nomenclature the "conscript" is the cowardly wretch who is dragged from hiding to serve his country in her military ranks. The term is odious, and has

been known to prick a craven into a show of courage and honor.

So the word *Temperance*, unless dignified by association with the word *Christian*, has come to be a hollow mockery of the virtue it once represented. It is repudiated by all real friends of that virtue as unworthy, by reason of manifold corrupt liaisons, to longer represent it in virtuous circles. Why? Because the enemies of the virtue have seized upon her cloak and are masquerading in the stolen livery. *Temperance* has fallen upon the misfortune of her elder sister, *Truth.*

The legend tells us that *Truth* one day, leaving her garment behind her, descended naked into the well of mysteries to search for hidden verities. While thus engaged *Falsehood* came by, and, quickly exchanging her own polluted rags for *Truth's* stainless raiment, made off in exultation. *Truth*, emerging from the well, finding her own garb gone and disdaining the cast-off clothes of *Falsehood*, descended again, and has been found since only "at the bottom of the well," while *Falsehood* deceives the world full often by reason of her stolen robes that should betoken only *Truth.*

To-day we pick up the morning newspaper and read the telegraphic report—for they are an important people and their doings are worth the expensive telegraph tolls—of the proceedings of the National Liquor-Dealers' Association in annual convention at St. Paul. We are not surprised to find in the report that these men have adopted a series of "temperance resolutions" that would be an honorable deliverance from a Methodist conference or a Presbyterian Synod! In yet another journal we read a like telegraphic summary of the deliberations of the National Brewers' Convention, and, as a matter of course, find them adopting resolutions laudatory of "temperance" and declaring themselves to be

"the only apostles of true temperance." These travesties upon both Truth and Temperance are becoming the annual farce and impudence of these leagued purveyors of strong drinks. And men otherwise careful of public integrity, for the sake of a show of "liberalism" and a puerile protest against so-called "fanaticism," laugh at these exhibitions of lying and duplicity. It is such conduct upon the part of the liquor-gentry and such tolerant optimism by the general public that have moved the crusaders against the liquor evil in all its phases to throw overboard the word "Temperance," and substitute other words and phrases more accurately defining the ends they aim to reach—viz. TOTAL ABSTINENCE for the individual and PROHIBITION of the Liquor Traffic.

Total Abstinence has always been popular as the rule for individual conduct with every one who would avoid the taint and power of strong drink. It is a recommendation that requires no support from argument. It is the axiom of the ages, and applies to all other evils as well as that of drinking liquors. It is the commonplace translation of St. Paul's exhortation: "Awake to righteousness, and sin not!" But it has been made a specific process in the labors of Temperance reform, and has had variant measures of success. These experiences are more fully set forth and their values determined in the body of this work. It needs only to be remarked, in this place, that it is no longer the process looked to for the general recovery of the race from the evils of intemperance or for the abolition of the fateful traffic in intoxicants.

As to the more drastic and coercive methods which centre upon the principle of Prohibition, there are many shades of opinion and many processes of trial. Within the past forty years in the United States there has been much exploitation of methods of legal restraint and prohibition of the liquor

traffic. The incidents and results of these will be more fully considered in appropriate chapters of this book.

Yet before dealing with the data of those endeavors, it is proper to say that the signs of the times are prophetic of progress rather than of retrogression in the matter of encouraging the total prohibition of the manufacture, importation, and sale of strong drink. The progress will be necessarily slow, because of the financial and personal interests associated with the traffic, and because of the extravagant notions and immature methods of many sincere and zealous friends of the cause.

It is unquestionably true that considerable measures of nonsense and fanaticism have been intermixed with the agitation for Prohibition which has been so persistently pushed forward by serious and courageous men and women. Many urgent reformations, as history attests, have been delayed and defeated by the unreasonable demands of the too-confident and enthusiastic followers of the standards raised by their leaders. The discipline of the "Tenth Legion" is not always possible with the masses moving as protesters or stirred to establish a principle.

In this matter of the suppression of the Juggernaut curse of humanity the Pharisaism and fanaticism of its devotees cannot be urged to impeach the integrity of the principle involved. There is a steady, persistent undertow of honest purpose which is surely drawing this ark of a new covenant among nations to its place of rest and permanency. There is coming a day of serious and well-tempered debate when the real terms of the complex proposition will be segregated from mere sentimentalism and idealistic enthusiasm, and when the wisest men of the world, nation for nation, will seek the day of decision and set up firmly the standard of Christian and constitutional righteousness. Mere juggling with ill-collected statistics; the wild parade of phenomenal

woes and crimes; the wresting of texts and the annunciation of euphemistic dogmas upon the subject,—will all be pushed aside. It will have become a prime question of social and political economics, to be settled without passion in the interests of manhood, civilization, and the future prosperity of the common citizenship. What Washington and his colleagues did for the people of the Colonies; what Lincoln and his supporters did for the slaves of the South and the people of the whole Union,—such will be the work some new and fearless patriot will do for the victims of the tyrant Drink and for the slaves of the oligarchy of Rum.

That the Republic is hastening toward the era of this large and longed-for emancipation is evidenced by the preparatory evolution now in operation. The growth of antagonism to the liquor traffic is one of the marvels of these closing years of the Nineteenth Century. It is by no means to be measured by definitive organizations pledged to the extinction of the pernicious system. Indeed, the better and greater part of the genuine prohibitive sentiment of the country is not yet attached to these organizations. They are truly the aggressive elements in the present prospect of the field of contention, and they are serving an essential function in the development of the plan of campaign which is formative as yet. But the real forces are not yet mustered and aligned for the decisive Armageddon. They are gathering conviction, knowledge, and the earnestness of indignation, while they are yet held in leash by the considerations of creed, party, and passive public opinion. But the day of crystallization cannot be avoided. Affinity of sentiment and identity of purpose will draw these scattered elements into one vast array of harmonious virtue, valor, and vigor. It will accomplish its tremendous victory with irresistible energy and a shout that ceases not between signal-gun and salute.

In the mean while, there is a vast amount of rubbish of opinion to be cleared away; there are many experiments which the conservative and liberal law-makers will insist upon making. The ingenuity of the facile spirits of the liquor trade is not yet exhausted, and they may be counted upon to invent many new schemes to postpone the time of their enforced retirement. Wendell Phillips remarked, many years ago, that "it seems to be the way of all reforms to first exhaust every other mode of settlement before coming to the right one." We may look to see this history repeat itself in the present conflict between the stupendous liquor trade and the yet unharmonized interests of morality, commerce, and government.

It is a growing conviction with many of the most earnest observers of the trend of events that in this particular matter yet another phase of the history of higher civilization must be experienced; that is to say, "affairs must grow worse before they will grow better." It is one of the recurrent features of many reform histories that a severe retrogression of opinion and action has preceded the final and effectual advance to victory. The last battle is the critical, pivotal event with one or the other of the contestants. It was philosophy, not fancy, that dictated the proverb: "The darkest hour is just before dawn."

Wisdom urges that we calculate in prospect the possible worse features of this struggle before they are full upon us. How shall we imagine the liquor trade becoming a worse force against manhood, morals, and pure administration than it now is? Let us confess that the forecast is one of such multiform possibilities of malignancy that the insentient pen shrinks from their suggestion.

Among other vantages which the liquor trade will not be slow to improve is, first in importance, its power in politics. Having already experienced the value of unity of sentiment,

solidity of organization, and the potentiality of an easily transferable balance of power in seasons of political extremity with the main parties in the contest, these shrewd, selfish schemers are likely to nurse and wield this power yet more zealously and effectively in the future. In scores of States and hundreds of communities they have made themselves the centre factor of the political situation—a situation like to one of those measures whereof either end is less than half, and the middle makes the majority. In many localities of the Union to-day progressive legislation against the evils of the liquor trade is clearly impossible because of the attitude of the organized liquor-traffickers in local politics. Their balance of power falls with the smashing effect of a trip-hammer upon the prospects of either political party that menaces the *status* of their trade. Therefore, so long as politicians are our leaders and party supremacy is a graver consideration than the general welfare, the liquor trade will compact its organizations the more and exert an increasing power in political affairs. Until the people shall come to the point of general revolt against this prominence of the liquor politicians, our legislation against the traffic must be weak, spasmodic, and often reactionary.

Another feature of the evils that the liquor traffic genders and augments is the disregard of the Sabbath as a day for rest and religious exercises. The decay of popular respect for this *institution* of American civilization—institutional because both of the written charters of our first settlements and the *lex non scripta* of our national life, reinforced by the statutory safeguards of every commonwealth—is one of the most portentous evils of our later times. The advent of Continentalism, manifesting itself in the menstruum of its importation, in our foreign contingents of population, has brought us no more pernicious contribution than this antagonism to Sabbath laws and observances. The loose and

liberal elements of our native population have made common cause with these Sabbath-holidayists of Europe, and are rapidly converting the peaceful and piously-used Sabbath of America into the hebdomadal fête-day of Continental customs. The saloon interest in America is intimately concerned with this revolution in national habitude. They want the day of the workingman's rest for the more profitable plying of their trade. They have learned the art of catering to the unsupplied wants of the masses of men, and by the lavish use of those incentives to indulgence and self-pleasing which are potent to win the humble from their homes and congregate them in public-houses, they are finding the Sabbath-day crowds and trade their chiefest sources of profit. No wonder they fight savagely all laws designed to close their shops and suspend their traffic on that day. Small marvel that in Cincinnati, Chicago, Milwaukee, St. Louis, and a score of other cities the saloon fraternity seeks the mastery of municipal functions and paralyzes them on the subject of anti-saloon legislation.

In another chapter of this work the undisputable evidence of these powerful and too frequently successful conspiracies against law, public order, and religious duty is elaborated. Our purpose here is only to indicate that there will be still further aggressions along this line by the liquor-traffickers. They will not rest until they have endeavored once, for all future time, to subject the Sabbath wholly to their own base uses. The religious people of the country, it seems, must wait to see open saloons on the Sabbath everywhere; to hear the brazen horns of the beer-garden band making music for Sabbath dancers and drowning the voices of the church-bells calling to worship; to see the drunken mob of the highways crowding from the pavements the church-goers and their children, and the vesper hour of God's holy day resounding with revelry and radiant with rockets from the

furious festivals of the idolaters of Alcohol and Gambrinus. *Then*, and scarcely until then, do the sober observers of these signs expect to see the latent faith and convictions of the people aroused to courageous resistance and banded for the perfect, everlasting overthrow of the liquor traffic.

From another point of view there comes into the account the saloon influence in the labor problem of the age. This difficult and dynamic problem, with its multiform interdependences, drawing upon theology, science, economics, and the humanities for the equations of its right solution, is abnormally and aggravatingly complicated by the saloon influence. To what purpose may theology apply the truths of its system to this problem while the tankard and the tin-pail are travelling from the tenement-table to the tap-room? How shall science enter the lists for the emancipation of the toiling masses from monopolies and millionairism while biology is beaten from the doors of the laborers' saloon-refuges with beer-mugs and bung-starters? How shall political economy teach the poor the better ways of home-husbandry and wage-savings while the politician and his saloon-master are teaching them, between drinks, that the liquor license is the lever that lifts the load of taxation from the shoulders of the poor? How shall the humanities vindicate their missions and achieve their hoped-for evolutions while the rum-mills are manufacturing paupers, dependants, criminals, and hereditary social parasites faster than state and private benevolence can relieve them? It is evident that the labor problem can never be solved until there shall come a widespread awakening of the working masses to the robberies, deceptions, and degradations to which they have been subjected by this seductive and satanic system of strong drink. It is the dime of the day's-doer, and not the dollar of Dives, that the saloon-keeper looks to as the foundation of his fortune. Not then, until we can exhibit to our breth-

ren of the blouse and the burlap apron that they are the dupes and diamond-diggers of these despots of the distilleries and doggeries, may we hope to eject from the problem of Labor's rights and rewards this baffling, blinding, and bestial element of drink and the robber-saloon.

Confronted as we are with these and scores of other obstructive facts germane to our general theme, we feel painfully how large and laborious is the duty we are set to perform. No living man, with the spirit of this racial moral reform upon him, should be laggard in letting all his light shine upon this great theorem: That the total suppression of the system of liquor-trafficking and liquor-debauchery is a necessary condition precedent to a higher civilization, a worthier nationality, and a truly righteous government.

Agitation is the watchword of all reform movements. The standard set forward beyond the old bivouac becomes a rallying-point—oftener, a storm-centre—for the contentions of the friends and foes of the movement. In this endeavor to supplant the habitudes of the world for centuries in the matter of strong drink with sobriety as a prevailing principle we are now in the era of agitation. The people need light upon every phase of the question. The vast magazine of facts accumulated from the experience of the race needs to be opened and emptied upon the understandings and hearts of the masses. The witness of history, the records of civilization and government, must be appealed to for precedents wherewith to estimate present tendencies and prejudge the future. The alarm-bells of the world's salvage corps—the press, the pulpit, the capitol—must be sounded until every citizen has been warned and every patriot mustered into the ranks of the rescuers of all that is noblest in man, best in government, and holiest in conduct before the God of the universe. There is an urgent demand for "high thinking and plain speaking" upon this theme.

The home, THE HOME, THE HOME! The home of the family is the first fortress in which this gospel of salvation and patriotism must be preached. In the home is where the father—more than ever now the "father of his country," because he is the father of some of its future citizens—must give the witness and earnest of his example and his faith to this magnificent movement. In the home the mother—first and most potent mind-builder of the masters or marplots of the next generation—must lay deep and sure the foundations of faith and courage in her sons, that they may contend wisely and bravely for the righteousness and the needful supremacy of this doctrine of national freedom from the liquor traffic. In the home must we look for the new generation that shall exhibit before angels, men, and devils a nation hereditarily free from the system and sorrows of strong drink. It is to the HOME, then, that we first appeal with this history and hortative, and if it finds not a welcome there, we may well abandon hope and hail despair as a deliverer.

Our appeal, however, is not alone to the home. We call upon the press, as a faithful chronicle of current life, not to smother the facts concerning this gigantic incubus upon the worth and weal of mankind.

We appeal to the historian to weigh and give a right relation in his annals to the baleful influences and pernicious factorages of the liquor traffic in these passing times. It is justly complained by the men of this generation that the history of Slavery was suppressed until Slavery itself, with most of its concurrent data, had passed away for ever. Let not the future complain of us that we suppressed the *Ilias malorum* of the rum-evil until the traffic was abolished, and left its horrors to debatable imaginings rather than confessed in the stern, unimpeachable transcripts of the times present.

We demand of the statesman, as well, that he shall not

sink his high instinctive prerogative in the legerdemains of the mere lawmonger or the prestidigitations of the pothouse politician. The function of the true statesman is like unto that of the pre-Christian prophets. He should feel all the burden of his people's sins, suffer for them the wrongs they reckon not, and forecast the ways and works of their reconciliation with the right and their redemption from the evils that imperil them. His constituency is the race as it should yet appear, and not the turbulent and "fierce democracie" of the tavern, the caucus, and the polling-booth. We should look for our true statesmen oftener in the sanctum, the cloister, and the student's chamber than in the White House or under the Domes and Flags. To them, the unexalted and untitled

> "Men who can lay
> The state's foundations broad and strong,
> Whose acts will bear the light of day,
> Who have no faith in charter'd wrong,"

we call to enter the lists of this worldwide contest, lead the gathering hosts of this humane crusade, and enrich the life of the world's to-morrow with the work of their wisdom and the purification they shall have wrought in the processes of civilization.

This book, therefore, imports its own dedication: to whomsoever it appeals and for whomsoever it contains a message or a ministry it is personally addressed. The authors have no higher purpose, can conceive of none loftier, than to paint before the eyes of the right-thinking people of this country the panorama of this prolific curse, and hold up, whether men will heed or hate, the God-ordered remedy which the testing of the ages is bringing to its triumph. We have sought faithfully to do the work that seemed most desirable for the enlightenment of our fellow-citizens, for the instruction of the home-circles, for the inspiration of the

forward column in the movement. Others have explored this same field, have labored upon these same lines, doubtless in better fashion than we have, and certainly with profit to many thousands; but our work has taken its treatment, unique or otherwise, from a hundred instances of innocent ignorance and a thousand queries for "more light" that have appealed to us personally.

We have labored in the faith that this specific reform, the genius of this Liberty of Life—pure, sober, patriotic, Christian life—is

THE WHITE ANGEL OF THE WORLD,

whose ministerings and triumphs mean more of the Divine Master's "peace on earth, good-will toward men." Through her influence, converting men to wisdom and convincing nations of righteousness, there must come a great day in the world's history when the knell of this traffic shall be rung on every shore; when the bells in every steeple shall

"Ring out old shapes of foul disease,
Ring out the narrowing lust of gold;
Ring out the thousand wars of old,
Ring in the thousand years of peace.

"Ring in the valiant man and free,
The eager heart, the kindlier hand;
Ring out the darkness of the land,
Ring in the Christ that is to be!"

It is natural for the promoters of the traffic to bitterly decry the prospect of their overthrow. It is natural for the politician in affiliation with them to oppose the banishment of his best allies. It is natural for the diseased and deluded victims of the rum-curse to resist the abolition of their enslaver. It is natural for the timid and shortsighted good people, whose thoughts are prone to pessimism, to declare that "It can't be done!"

But *it is being done!* In all the civilized regions of the world the laws are being increased and the limits of this perilous traffic are being decreased. Monarchs and parliaments, presidents and peoples, are being made to see more and more clearly that this traffic is "a sin against God and a crime against man."

One of the most significant signs of world-progress on this subject is found in the favor which the nations interested are giving to the demand for the prohibition of the liquor trade in the newly-opened regions of Africa. The rum-traders of England, New England, and Continental Europe, hastening to debauch the rude peoples of that country, are met with a sentiment which astonishes them, and forewarns them that the Christianity and humanity of the age are moving to prevent their iniquity. Not only do the bishops and missionaries in the great "Dark Continent" protest against the rum traffic, but the native chiefs have been quick to see the dangers of strong drink, and demand immunity from it for their peoples. Stanley, the great explorer, also raises his powerful voice in appeal that the nations will not sacrifice the present peace and future prospects of the dusky millions with the bane of all the world. These evidences of a growing right conscience among the rulers of the world are worthy to be lauded as tokens of the coming age of sobriety—as the most recent and hopeful of the victories of the White Angel.

Another bright token of the "good times ahead" is found in the recent statistics of the growth of church-building in America, and the tremendous cutting down of the numbers of the liquor-dealers. In 1890 the churches of America completed an average of eleven houses of worship for every working day, the Methodists alone building a new church for every six hours of every secular day! During the previous fiscal year of the United States Government, as

shown by its official records, there was a cutting down of liquor-dealers to the number of 20,837, or over ten per centum of the whole array.

Yet another sign which is one of exceeding discontent to the liquor-dealers is the fact that in the past decade, out of over *five millions of votes* cast in the States directly upon the questions of statutory and constitutional prohibition, *less than two per centum* of the whole number constituted the aggregate majority against the measure. The liquor-people begin already to argue that much further progress of public sentiment against them will precipitate a national issue on the prohibition principle, and they tremble in dread of the very probable result of such a trial.

The most recent steps in Congressional treatment of this traffic are encouraging. The sitting Congress, after eight years of effort on the part of its friends, has received from the House Committee a favorable report upon the bill to create the "Commission upon the Alcoholic Liquor Traffic." The purpose of such commission, if ever appointed, will be to fully investigate and report upon the true nature, condition, and effects of the liquor trade in the United States. It is a fair and non-partisan measure, but has been savagely opposed by the liquor-traders, "who love darkness rather than light." The friends of national sobriety hope that, at last, this much-demanded measure may be enacted, and the light let in upon the ways and wickedness of this immense and immoral traffic.

A committee of the House of Representatives has also agreed to report a bill to prohibit the liquor traffic in the District of Columbia, which is virtually Washington City, the capital of the nation. This is a measure for the enactment of which the temperance people have long petitioned Congress. It would identify national authority and legis-

lation with the principle of Prohibition, and be a long stride in the direction of the national reform.

After an extended series of variant decisions growing out of the liquor-legislation of the Western Prohibition States, the Supreme Court of the United States has finally re-affirmed the great fundamental principle that the right to sell liquors is not a natural right of the citizen. Per consequence, it is only a permissive privilege, under local control, to be granted or withheld at the pleasure of the constituency affected. This latest and best decision of that vital point will have a constantly increasing influence upon the growth and permanency of prohibitive legislation..

Enough has now been premised to reveal to the reader the importance of understanding the history of the liquor evil from the earliest periods of history, in order to an intelligent and competent dealing with it in the more pronounced lines of the modern reformation. Geo. Wm. Curtis says that "precedents are the finger-posts to future history;" and in no history that is to be made in future generations is it more essential that precedents should be regarded than in the progress projected for this work of sobering the nations.

We have attempted to group in this work the history and pertinent facts of the present life of this movement in such clean and tangible shape as will promote home instruction upon the pressing question, equip every crusader with a full armory of invincible truths, and encourage, by the facts to the most recent date, the hopes of those who rightly believe that this reformation is the next great revolution, peacefully to be wrought, in the history of nations and the life of humanity.

We commit these labors to the zeal and aggressive co-operation of all those who are joined by faith and hope and charity to the mission of

The White Angel of the World.

Speaking the truth that frees,
  Breaking sepulchre seals,
Singing the hymns of Peace,
  Bearing the balm that heals,
Out of the Courts of God,
  Out of the Gates of Light,
Faith-panoplied, Gospel-shod,
  Cometh this Angel White!

Minister of His throne
  Whose kingdom hath no end,
Coming to help God's own
  Their souls to safe defend,
Driving despair away,
  Flooding their gloom with light,
Leading them into Day,—
  Lo! the World's Angel White!

Holding the Cross on high,
  Wielding the Spirit's Sword,
Her enemies turn and fly
  From hearing His Holy Word;
Worker of Peace and Life,
  Herald of Truth and Right,
Victor o'er Sin and Strife,—
  Hail, Holy Angel White!

Chanting thy praise, the world
  Finds Heaven on earth begun;
The flags of Rum are furled,
  Soberness follows the Sun;
The nations together rejoice,
  Marching out of their Night,
Heeding thy loving voice,
  Victorious Angel White!

CHAPTER II.

A BACKWARD REVIEW OF THE BRUTALIZING EVIL.

A LONG look backward through the pages of history reveals to us one striking and not very creditable fact. Everywhere we behold the record of intemperance. From a remote period of the past the thirst for stimulants seems to have been unquenched, and almost unquenchable. Man, made by his God above the brute creation, has brought himself often to the level of the brutes through his mad passion for strong drink. Nothing has been more needless, nothing more ruinous, yet nothing has been more universal, and savage and civilized men alike have made the intoxicating cup their joy and their bane.

The causes of this distorted appetite it is not our purpose to consider: it is with its effects alone that we are concerned. That alcoholic drink is in no sense necessary to the human frame needs no argument. Millions of men and women are to-day happy and healthful to whom it is an unknown beverage. That it is ruinous to the health and fortunes of those who partake of it is equally obvious. Endless examples of diseased bodies and destitute families attest this fact. That it arouses evil passions and base desires and gives rise to wild and often insane fancies in the minds of its devotees, all men

will admit. That ruin, crime, disease, insanity, and almost "all the ills that flesh is heir to" follow in its train, is a fact everywhere acknowledged and deplored. Yet in despite of all this the rage for stimulants continues with little abatement, and new myriads rush annually into the pit which rum digs for its victims, until, to judge from the fervent welcome with which it is received and the trembling eagerness of its thirsting devotees, any one ignorant of its effects might deem the intoxicating cup a beneficent gift from the gods to man.

"Whom the gods wish to destroy they first make mad." This ancient proverb seems as if specially designed to apply to the slaves of alcoholic drink, when we consider the madness of their infatuation and the almost inevitable destruction that ends their course.

Spasmodic efforts have been made in the past to antagonize the work of this demon of strong drink. Prohibitive edicts have been promulgated against it by rulers and lawgivers, religious sects have forbidden its use, social clubs have deprecated excessive indulgence, yet never until the present century has a determined and persistent popular effort been made to diminish its influence, never before has "total abstinence" been made the rallying cry of a large section of the general public, never has intemperance been made to tremble on its throne, as during the existing temperance reform. The "despised minority" of temperance advocates of the early days of the century is rapidly growing toward an irresistible majority, and the day must and will come when the ruinous march of intemperance shall be stayed, and man be rescued from the misery to which he has been for ages exposed.

It is our purpose to review the noble work of this band of earnest and devoted reformers, from "the day of small things" of its origin to its present powerful position among

the moving forces of civilized mankind. In this connection the record of drunkenness in the past is of importance, as proving the long slavery of mankind to this severe task-master, and showing what an unmitigated evil it has been, from the era when man first drank the fermented juice of the grape to the opening of the nineteenth century, at which period a bedlam of intoxication seemed to have been let loose upon mankind.

The doleful tale of intemperance comes to us from all the nations of the past. In Asia, the annals of China, India, Persia, and Palestine are full of evidence of its prevalence. Egypt, Greece, and Rome tell the same story. The barbarians of Northern Europe and the developing nations of the Middle Ages were steeped in a brutal intoxication that fatally relaxed the energies of some, and drove others, mad with drink, to deeds of revolting barbarity.

In reading the details of this long and saddening story we may almost say that for ages past the world has been drunk, and is only now slowly growing sober, so full is the history of nations of records of the drunkenness of kings, priests, and people, and so incapable of stemming the tide of intemperance have proved the occasional prohibitive edicts and the many wise warnings of the rulers and reformers of old.

The use of intoxicating beverages is indicated in the oldest annals of mankind, and probably began long before the first page of history was written. It is true that man may have lived long upon the earth in a state of enforced sobriety before the fatal art of manufacturing alcoholic liquors was known. Yet this is an art easily learned. The juices of fruits and the steeped starches of grain pass through a natural chemical change of which alcohol is one of the chief products. The abundant juice of the grape, in particular, was probably early extracted and used as an

agreeable beverage, and it needed but to let this stand for a limited period in a suitable temperature to convert a harmless and wholesome drink into one of the greatest enemies of mankind—the perilous draught called wine. It is an unfortunate circumstance in nature that alcohol is so easily and cheaply produced, and from so great a variety of abundant materials. Far better would it have been for mankind if it had been as difficult to obtain as the costly attar of roses, or as expensive as the dissolved pearls of the Egyptian queen. Had nature so provided, the story of the world would have been widely different in its details and far more agreeable in the telling.

CHINA.

The story of intoxication flows from the East to the West, and we may follow the same course in reviewing its history. What is perhaps the earliest record of the vice is found in the very ancient classics of China, the *Shoo-King*, or "Book of History," and the *She-King*, or "Book of Odes." From these works we have satisfactory evidence that wine and "spirits" were used in that country at a very remote epoch. The evil must have risen to dangerous proportions as early as three or four thousand years ago. The drinking of "rice wine" is said to have been prohibited, under severe penalties, as long ago as 2207 B. C. If this is authentic, it is the earliest known instance of prohibition.

The *Shoo-King* contains several very ancient statements of the drunkenness of monarchs, a sure indication of dissolute habits in the people. The oldest of these is dated 2187 B. C., at which period "T'ae K'ang occupied the throne like a personator of the dead. By idleness and dissipation he extinguished his virtue, till the black-haired people all began to waver in their allegiance."

This ancient wassailer was visited by his five brothers, who

sought to recall him to the paths of virtue and temperance, and save him from the disasters that impend

> "When the palace is a wild of lust,
> And the country a wild for hunting,
> When wine is sweet and music the delight.
> The existence of any one of these things
> Has never been but the prelude to ruin."

A second statement is of the date 2154 or 2127 B. C. It is of curious interest, as showing that at that early date China had a "Board of Astronomy," whose ministers, He and Ho, were so "sunk in wine" as to permit an eclipse to come on them unawares:

"On the first day of the last month of autumn the sun and moon did not meet harmoniously in Fang. The blind musicians beat their drums; the inferior officers and common people bustled and ran about. He and Ho, however, as if they were mere personators of the dead in their offices, heard nothing and knew nothing, so stupidly went they astray from their duty in the matter of the heavenly appearances, and rendering themselves liable to the death appointed by the former kings. The statutes of government say, 'When they anticipate the time, let them be put to death without mercy; when they are behind the time, let them be put to death without mercy.'"

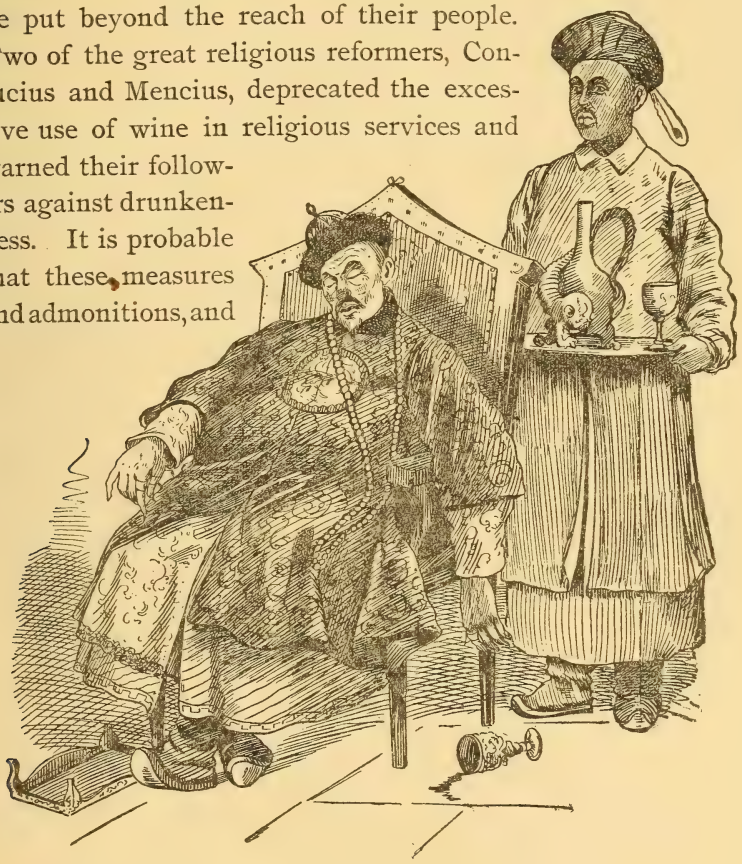
The observation of eclipses must have been of high importance to the ancient Chinese when such a penalty as this was exacted for carelessness. It was probably a requirement of the ancient religion not "to allow the regulations of Heaven to get into disorder."

In 1122 the emperor Chow, of the Yin dynasty, became a drunkard, "being lost and maddened with wine." As a result of his dissolute behavior the dynasty was overthrown and a new line of emperors came to the crown. The first of these issued, about 1116 B. C., a remarkable edict, "The

Announcement about Drunkenness," of which the essential parts are well worth quoting. "Our people," it says, "have been greatly disorganized, and have lost their virtue, which can be traced to their indulgence in spirits." It goes on to speak of the habits of the late monarch: "He gave himself up completely to spirits, and though the extinction of the dynasty of Yin was imminent, this gave him no concern. . . . . The rank odor of the people's resentments and the drunkenness of his hordes of creatures went loudly up on high, so that Heaven sent ruin down on Yin, and showed no love for Yin, because of such excesses." The edict ends with an announcement of very severe penalties for drunkenness: "If you are told that there are companies who drink together, do not fail to apprehend them all and send them to Chow, where I will put them to death. As to the ministers and officers of Yin, who have been led to it and been addicted to drink, it is not necessary to put them to death; let them be taught for a time. If they keep these lessons, I will give them bright distinction. If you disregard my lessons, then I, the one man, will show you no pity."

This striking fragment of ancient literature has in it the elements of a somewhat effective temperance address. The story of intoxication begins, as it ends, in ruin and desolation. A dynasty of powerful emperors, who had reigned for many centuries in China, successfully resisting all enemies, external and internal, falls at last before the insidious assault of the wine-cup, and ends in a king who proves unfit to govern either a nation or himself, indulging in besotting revelry and surrounding himself with drunken satellites, until Heaven (the supreme deity of the Chinese) withdraws his countenance, and sweeps a dynasty which has lost its virtue from the throne which it dishonors. It is an old story, which has been told, in varying phrase, far too often during the history of mankind.

Succeeding emperors of China showed a similar disposition to check the drunkenness which threatened the ruin of the nation which they governed. They went so far as to order that the vine should be uprooted and destroyed, in order that the means of intoxication might be put beyond the reach of their people. Two of the great religious reformers, Confucius and Mencius, deprecated the excessive use of wine in religious services and warned their followers against drunkenness. It is probable that these measures and admonitions, and



the teachings of the Buddhist priests, who were pledged to strict abstinence, arrested the progress of the vice, and for a period brought back China to a reasonable sobriety.

The "spirits" spoken of by Chinese writers seem to have been a fermented liquor prepared from rice, though it is pos-

sible that the art of distillation was discovered at an early date. Of this, however, nothing is clearly known, and all we can be sure of is that, at some time after the tenth century A. D., a fiery spirit known as "corn-brandy" came into common use. This is still a favorite beverage. In the words of M. Huc, a French missionary and traveller, "they swallow it like water, and many ruin themselves with brandy. In company, or even alone, they pass whole days and nights in drinking successive cups of it, until their intoxication makes them incapable of carrying the cup to their lips. When this passion has once seized on the head of a family, poverty, with all its lugubrious train, very soon makes its entrance into the house." "One can hardly imagine what pleasure the Chinese find in imbibing these burning drinks, which are absolutely like liquid fire, and, moreover, very ill-tasted."

M. Huc need not have gone so far from home to find multitudes indulging in liquors as fiery and as ill-tasted, and deriving from them what they call pleasure, but which is better denominated as "poverty, with all its lugubrious train." The effects of yielding to this dangerous appetite are the same all the world over. As to the drinking habits of the modern Chinese, however, travellers do not agree. Some insist that drunkenness is common, others that it is rare. Count Mickiewicz, who has lately returned from an important business trip to China, is reported as saying that among the better classes of the Chinese people the use of the various kinds of intoxicating liquors is almost unknown; that a man who drinks brandy there "is ostracized;" is "placed wholly beyond the pale of decent association;" that "he might as well be dead." "This," he says, "is owing partly to a general distrust of the reliability of persons under the influence of liquor. They are looked upon as we regard those subject to spells of insanity." Then the

cost of liquor is so great in comparison with the Chinaman's earnings that "one who does buy it appears in the light of a fool, while the use of it gives to the user a reputation for insanity;" and therefore "the national sentiment is thoroughly against it." He also adds that "the sentiment is the same as to opium with the better classes as in regard to liquor. No self-respecting Chinaman would smoke opium or use it in any form."

The difference of opinion concerning Chinese drinking is probably due to a difference in the class of the population observed, and still more to the habits of drinkers. Excessive intemperance is perhaps confined in great part to the lower classes, while its devotees seem to be solitary in their indulgences and to keep out of sight when under the influence of liquor.

INDIA.

The custom of drinking during religious ceremonies, which evidently prevailed in China, appears to have been carried to a much greater excess in ancient India. "Soma," the intoxicating liquor of the Vedic days,* was offered as a libation to the gods, and came to be occasionally worshipped as a god itself. Even the deities were sadly given to drink, if we may judge from the *Rig-Veda*, and the priests and worshippers probably followed their example without stint.

"Come hither, O Indra, to our sacrifice," say the Vedic hymns, "come hither, and intoxicate thyself." "Called by us, O Indra, sit down and intoxicate thyself with us, thy friends." Such was the prayer of Hindu banqueters.

Indra was the chief god to whom these libations of soma were paid. The sacrifice was made by pouring the intoxicating liquor on the sacred fire, whence it was supposed to be drunk by the gods. The hymns of the Rig-Veda are full

* Said to have been made from the sap of *Asclepias acida*, a succulent plant, mixed with milk and fermented.

of allusions to it: "Indra delights in it from his birth: lord of bay horses, we wake thee up with sacrifices." "Indra verily is the chief drinker of the soma among gods and men, the drinker of the effused libation, the accepter of all kinds of offerings."

The soma sacrifices are now rarely offered in India. Dr. Haug, who was permitted to taste the liquid now used, said that it "appears whitish, has a very stringent taste, is bitter, but not sour; it is a very nasty drink, and has some intoxicating effect."

Another and much stronger drink of the people of ancient India, also mentioned in the Vedas, is called "Sura." In early times it was made from the juice of a tall native grass, together with curds, honey, melted butter, barley, and water. At a later period rice seems to have become its principal source, while black pepper, barley, lemon-juice, ginger, and hot water became ingredients of this intricate compound. This strong liquor was not employed in the sacrifices, and in one of the Vedic hymns its use is severely reprobated. "It is our condition that is the cause of our sinning," says the ancient hymner. "It is intoxication." Sura is said to have been a maddening and dangerous liquor, which often drove men to acts of crime.

It is impossible, at this remote epoch, to learn what effect their indulgence in intoxicating beverages had upon the people of ancient India. We know that they were originally an energetic race, before whose invading march the aborigines of the country sank into subjection. This vigor was followed by an era of physical and moral innervation which yet persists. Intoxication may have been one of the causes of this degeneracy.

At a later date a vigorous effort was made to stem the tide of intemperance that had swept over the land. Sura seems at this era to have replaced soma as an ordinary beverage,

and to have become a national curse. The "Laws of Manu," a celebrated Brahmanical work of unknown date, but probably written between the fifth and tenth centuries B. C., sternly prohibits sura-drinking with severe penalties. Intoxication is given as one of the ten vices for which a king "may lose even his life." A contract made by a drunken man was declared void, and money due for drink could not be collected from the son of the debtor.

A soldier, merchant, or priest who drank to intoxication was considered an offender in the highest degree. "For drinking spirits let the mark of a vintner's flag be impressed on the forehead with a hot iron." Such drunkards were to be excluded from social life and forced to wander as vagabonds over the face of the earth.

Another penalty was the drinking of flaming spirit: "Any twice-born man who has intentionally drunk spirit of rice through perverse delusion of mind may drink more spirit in flame, and atone for his offence by severely burning his body." "A priest who has drunk spirituous liquors shall migrate into the form of a smaller or larger worm or insect, of a moth, of a fly feeding on ordure, or of some ravenous animal." This was no light penalty to those who believed in the doctrine of transmigration of souls.

Though there is reason to believe that the "Laws of Manu" was a priestly work, whose penalties were seldom if ever put into effect, yet there is little doubt that the caste of Brahmans and the pious members of the other castes became averse to intoxication. The sect of Buddhists, which arose about this period, did important work in the cause of temperance by requiring total abstinence in its priests and forbidding intoxication to the laity. The broad extension of this religion throughout Northern Asia must have exerted a valuable prohibitive influence while its doctrines were new and fresh, and, though little good can be expected from the

debased superstition which it has since become, it is still an aid to the cause of temperance.

At a later date drunkenness probably regained much of its early ascendency among the people of India. No less than twelve kinds of liquor, prepared from various fruits and grains, are said to have been used, while wine was largely imported. In modern times, among the "benefits" conferred by Christian civilization upon India may be named the importation of ardent spirits, such as brandy, rum, gin, etc. The East India Company encouraged the distillation and use of these liquors as a source of revenue. Arrack, a powerful native spirit distilled from rice, was also largely produced, and drunkenness is to-day very common in the lower castes, though the higher castes generally abstain from all intoxicating beverages.

In addition to the common arrack, which is in most general use, there is a fiery spirit called Pariah arrack, distilled from the sap of the palm and the thorn-apple, which is used by the most besotted drinkers, and is a highly dangerous beverage.

The English in India have incurred a deep debt of responsibility by fostering the introduction and manufacture of alcoholic drinks in this populous empire. By so doing they have gone far to negative the efforts of the native priests, and given to a people of low morality and strong appetites redoubled means of indulgence in intoxication.

Where the wine-cup is lord the people are slaves and victims, and none of the tyrants of the East ever treated their subjects with more remorseless cruelty than does this deadly "lord of misrule," this basely-misnamed "friend of mankind." "Decanter and glass! woe and ruin!" exclaimed a true "friend to mankind" in India, on seeing these mischief-making objects on the table of his weak-willed friend. "Do you not see the venomous serpent that is hidden in the

glass before you, my dear friend, lying in wait to sting you with its poisonous fangs? Shall I not, with one blow from this good cane, destroy the lurking demon of the bottle and save you from the evil which threatens your life and happiness?" Well would it be if all who make drink their god could hear and heed this trenchant exclamation.

The religious debauchery of very ancient times has left its mark in a modern festival in which all classes of Hindus indulge in beastly drunkenness. As described by Rousselet and others, this annual carnival lasts several days, during which the most licentious debauchery and disorder prevail in every class of society. Decency is banished, persons of the greatest respectability, without regard to rank or age, join the common people in unrestrained orgies, the *nautch*-girls perform dances which are utterly destitute of propriety, and the bacchanalian festival continues until the liquor,

which is at the root of this debasing saturnalia, is exhausted. As seen by Rousselet: "Groups of native wretches, dead drunk, were wallowing in the gutters, and at every step the most disgusting debauchery was exhibited with unblushing effrontery."

Could a stronger arraignment of the effects of the wine-cup be presented than this shameless exhibition among a people who, when in their sober senses, are quiet, well-behaved, and respecters of the ordinary decencies of life? Intoxication cuts the reins of morality, and lets profligacy, with all its detestable train, reel in unrestrained riot throughout the land.

PERSIA.

The priestly indulgence of ancient India does not appear to have been repeated in Persia. Libations to the gods were common, but "Homa," the sacred liquor (perhaps identical with the Hindu soma), was forbidden to priests and people. Zoroaster declares that "temperance is the strength of the mind; a man is dead in the intoxication of wine." Yet the Zend-Avesta, the sacred volume of the Zoroastrians, indicates that drunkenness was not infrequent. Homa was a common beverage, as also was another intoxicating drink called Zanga.

At a later date the vine was cultivated and intemperance grew very prevalent. The story of the discovery of the intoxicating qualities of wine, as quoted by Sir James Malcolm from an old author, is worth repeating.

It states that Jem Sheed, the founder of Persepolis, was so fond of grapes that he kept a large quantity concealed in a vault for his personal use. On visiting his treasure one day he was surprised to find that many of the clusters had been crushed, while the escaped juice was so sour that he believed it to be poisonous. As an experiment he filled some vessels

with the liquid and placed them in his own apartment, labelling them "Poison" as a useful advice to meddlers.

The result was that a favorite concubine, who was such a sufferer from nervous debility that she meditated suicide as an escape from her affliction, opened one of these vessels of seeming poison and swallowed its contents. Quickly stupefied with the draught, she fell into a sleep, and on waking, to her surprise and delight, found herself free from pain. The effect was so alluring that she continued to drink the monarch's "poison" until none of it was left. Being charged with the theft, she confessed it, and so glowingly described the delightful and health-giving qualities of the liquid that Jem Sheed caused large quantities of grapes to be gathered and the juice pressed from them. Ere long the whole court was singing the praises of the Zeher-e-Koosh, or the "delightful poison," as they named the new-discovered beverage.

Though this story is doubtless fabulous, it indicates that the use of wine in Persia was of comparatively modern introduction. Yet in the imperial era of that kingdom wine became so common that, as Rawlinson remarks, it replaced water as the ordinary beverage, and each man prided himself on the quantity he could drink. Most banquets ended in general intoxication. Drunkenness, indeed, came to be a sort of national institution, since once a year, at the feast of Mithra, the king of Persia was bound, by the law of custom, to drink himself into a state of intoxication.

In this connection Herodotus makes a statement of an extraordinary character, though not without parallel elsewhere. "It is a very general practice," he says of the Persians, "to deliberate upon affairs of weight when they are drunk; and then on the morrow, when they are sober, the decision to which they came—and not before—is put before them by the master of the house in which it was made. And

if it is then approved of, they act upon it; if not, they set it aside. Sometimes, however, they are sober at their first deliberation. But in this case they always reconsider the matter under the influence of wine."

The first of these two methods was decidedly the best. The "sober second thought" of the next day's deliberation was certainly a wholesome corrective to the counsels of the wine-cup. Yet no one can be surprised at the fall of an

empire in which the immorality of drunkenness had attained to such a pitch, and in which men got drunk as a preliminary to settling "affairs of weight." If we can conceive of the members of the American Congress beginning their deliberations by drinking whiskey to excess, we may form some idea of the wisdom of the councils of ancient Persia. A sober reconsideration of the debate might remedy the mischief here as there, but those who have listened to the deep wisdom with which a group of boozy tavern-loungers settle

the affairs of a nation may form their own conclusions as to the condition into which the wisdom of the wine-cup must have brought the councils of Persia.

On one occasion, at least, the Persians used this potent enemy, which was destined to ruin themselves, to the ruin of their enemies. Herodotus states that Cyrus overcame the fierce Massagetæ by the aid of the wine-cup. He took the advice of his prisoner Crœsus, and left his camp with but a feeble guard to the attack of the enemy. In the tents he had left prepared feasts and "flowing goblets of wine." Waiting until this "fell destroyer" had done its work, he attacked and completely defeated the foe.

This story is not very creditable to Cyrus as a man, however it may be to his shrewdness as a general. But it certainly is a clear proof of the truth of the old proverb, that "when the wine is in the wit is out." Herodotus goes on to say that the queen of the Massagetæ severely upbraided Cyrus for his treachery, saying:

"Cyrus, insatiable as you are for blood, be not too elated with your recent success. When you yourself are overcome with wine, what follies do you not commit? By penetrating your bodies it makes your language more insulting. By this poison you have conquered my son, and not by your skill or your bravery."

Wine had its share in another and the most notable success of the founder of the Persian empire. Belshazzar, the king of Babylon, spent his time in revelry while Cyrus was making a pathway into his seemingly impregnable city by draining the river that ran through its walls. On the night of the fall of the great city the proud monarch made high festival, bringing out the sacred vessels which Nebuchadnezzar, his grandfather, had taken from the temple at Jerusalem, and using them as wine-cups for himself and his drunken courtiers. Then strangely appeared on the palace

walls those gleaming words of fate, *Mene*, *Mene*, *Tekel*, *Upharsin*, interpreted by the prophet Daniel to indicate the coming downfall of him who had "been weighed and found wanting." The picture, as drawn in the sacred Scripture, is one of the most striking delineations in all history. The image of the astounded revellers, glaring with stupefied eyes on the shining message of fate and listening in affright to the words of the prophet while the army of the destroyer was breaking into "mighty Babylon," has been a favorite theme of art, and no more apt illustration of the dangers of over-indulgence in the wine-cup could well be given.

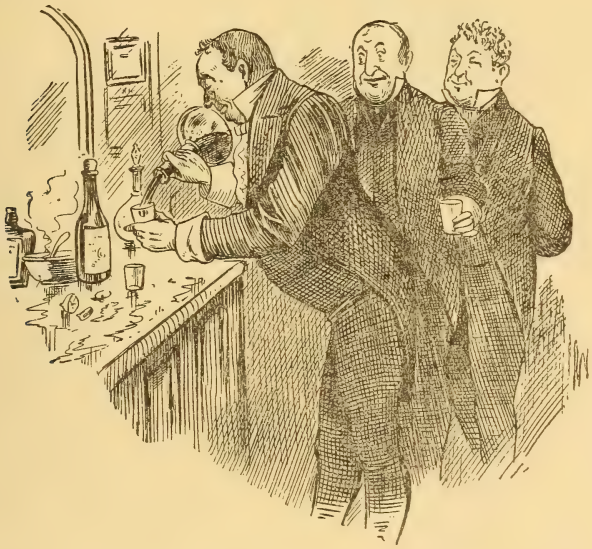
In modern Persia the drunkenness of ancient times seems in some measure to be repeated, despite the fact that the Persians are Mohammedans. In regard to wine-drinking they are the least strict of all the followers of the Arabian prophet. Many of them drink distilled spirits on the ground that Mohammed prohibited wine only.

Tavernier says of the Armenians that no feast-giver thinks he has done his duty as a host until his guests are too drunk to find their way out of the room. Drunkenness is equally common with the Georgians. Sir J. Chardin says that wine is so exceedingly cheap in Persia that as much as a horse can carry of the best can be bought for twelve shillings. He thus describes an entertainment at the house of a prince:

"The prince's nearest relations, selecting about eight in number, were first presented with vessels of wine, which they drank standing up. The same bowls, being filled again, were carried to the next persons, and so on, until the health had been drunk round. After this, the next health was drunk in larger cups, for it was the custom of the country to drink the healths of great personages in large vessels. This was done on purpose to make their guests more effectually drunk. This desired climax would soon be attained when we consider the size of their glasses. The first glasses used were

of the common sort, but the last contained about a pint and a half of wine."

It would not be easy for their brother nations of the West to surpass the drinking-feats of these Asiatic Aryans, though, until well within the present century, they were quite competent to equal them. In the days of the "sideboard prac-



tice," which still prevails abroad, and in former years was dangerously common in America, men of the highest respectability vied with each other in the guzzling of intoxicating liquors, while to make his guests drunk was generally considered a mark of hospitable instincts on the part of a host.

EGYPT.

The Egyptian priests are said to have been very abstemious during the extended period of their early history. Plutarch writes of them that "as to wine, those who wait upon the gods in the city of the Sun carry absolutely none into the temple, as something not seemly to drink in the daytime,

the Lord and King looking on; but the other priests use wine, a little, indeed, and they have many sacred solemnities free from it. Even the kings themselves, being of the order of priests, have their wine given them according to a measure as prescribed in the sacred books. They began to drink this in the time of Psammetichus (600 B. C.), previous to which they drank none at all. They think that drinking wine in quantities makes them silly and mad."

Among the people, however, wine-drinking was more common, and the monuments of Egypt depict scenes of wine-making, of serving wine to guests at banquets, and of servants carrying their masters home drunk. Women as well as men are depicted in a state of intoxication. An official, writing about the time of Moses, says: "If beer gets into a man, it overcomes his mind. Thou art then like an oar starting from its place, which is unmanageable in every way. . . . . Thou knowest that wine is an abomination."

To translate this into the parlance of modern rowers, we might say that a man who is drunk is perpetually "catching crabs" with the oars of his mind. It is of interest to find that all the moderate and wise-headed men of the past agree fully with the modern verdict, that "wine is an abomination" and "makes men silly and mad."

All the wine of the past, however, was not intoxicating. The unfermented juice of the grape was in common use as a beverage. Of this we have many interesting evidences. The butler of Pharaoh, in telling his dream to Joseph, says: "And Pharaoh's cup was in my hand: and I took the grapes and pressed them into Pharaoh's cup, and I gave the cup into Pharaoh's hand." The version of this passage by Josephus is: "He pressed the grapes into a goblet, and, having strained the *sweet* wine, he gave it to the king to drink." That this was a common usage is strikingly corroborated by a statue of Bacchus found at Pompeii. In this

interesting example of antique art the god of wine is figured as standing beside a pedestal, having in his hands a cluster of grapes, from which he is squeezing the juice into a cup which stands on the pedestal.

THE BACCHUS STATUE.

Herodotus states that in his day the vine was not grown in Egypt, but that wine was imported there from Greece. This statement, however, is probably an error, as wine had undoubtedly been common there for many centuries before that date. Beer made from barley was also in ordinary use. In the words of Hellanicus, "Those who drank this beer were so pleased with it that they sung and danced, and did everything like men drunk with wine."

CHAPTER III.

THE PLAGUE IN PALESTINE, GREECE, AND ROME.

WE next turn for testimonies to those nations which, by reason of their higher revelations, progress, and influence in the world, should have been less susceptible to the malign seductions of strong drink. These were the nations that Moses redeemed, that Socrates taught, and Julius Cæsar led to almost universal conquest.

In regard to the nations of South-western Asia we know comparatively little concerning their drinking habits, except in the case of the Hebrews. The wines of Palestine were of unusual mildness, containing, when in their pure state, not more than eight per cent. of alcohol. Many of the pure wines of Southern Europe, indeed, contain little more, the exported wines of modern times being "rectified" by the addition of alcohol.

The first mention of wine in the Bible is in the case of Noah, who, after the Deluge, "began to be a husbandman, and he planted a vineyard: and he drank of the wine and was drunken." This debasement of one who is held up to us as of great and noble character may have resulted, as suggested by Powell, through accidental fermentation of grape-juice set aside for a beverage, or through ignorance of its strength. As described in the Scriptures, it served as a salutary warning to the Hebrew nation, among whom we find that the use of wine or strong drink was forbidden during religious ceremonies.

Aaron and the priests received divine command to abstain

from wine in the service of the tabernacle, and the prophets and priests of Palestine ever afterward did their utmost to restrain the people from intoxication. Throughout the pages of the Bible warnings against the use of strong drink are frequent, and many of them couched in the most vigorous and effective language. Nothing could paint in stronger and truer colors the evils of intoxication than the following striking and well-known passage from the book of Proverbs:

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth its color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

The fact that the prohibitions against wine in the Scriptures refer principally to its use in excess has been made much of by the opponents of total abstinence as an argument in their favor, and Christ's miracle of turning the water into wine is advanced as a proof that the Saviour approved its use in moderation. Yet this argument loses its strength when we remember the fact that the simple juice of the grape was a common beverage in that country, and that there is no evidence to show that this was not the character of the wine produced by Christ for the wedding-guests. The mildness of the pure wines of Palestine must also be taken into consideration. When used moderately they were comparatively inoffensive, and the admonitions of the prophets are therefore mainly directed against the use of wine in excess or unnaturally strengthened by mixture with drugs. "They that tarry long at the wine; they that go to seek mixed wine;" "Wine is a mocker; strong drink is raging." Numerous passages of this kind might be quoted to show that the objection of the prophets was mainly directed against excess

in the mild wines of their country and the use of artificially-strengthened drinks. Had the strong alcoholic liquors of modern times been then known, we should have found them speaking in trumpet tones in favor of absolute prohibition.

It is remarkable, indeed, that the only ancient abstinence societies of which we have knowledge outside of the priesthood were of Hebrew origin, and comprised no less than four such social groups.

The most ancient of these was the sect of the Nazarites, instituted by the laws of Moses. The vow of a Nazarite declares that "he shall separate himself from wine and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes or dried."

This sect continued in existence throughout the history of the Hebrews as a nation, numbering among its members such celebrated examples as Samson, Samuel, Daniel, and John the Baptist. Of the physical aspect of the Nazarites, Jeremiah says they "were purer than snow, they were whiter than milk, they were more ruddy in body than rubies, their polishing was of sapphire." It is to be regretted that the prophet did not depict the wine-drinker in the same scale of colors.

The second of these total-abstinence sects, the Rechabites, was a pastoral tribe of Kenites, descended from Hobab, the brother-in-law of Moses. In the days of Ahab (900 B. C.), a period of great dissoluteness of court and people, the head of this tribe, Jonadab the son of Rechab, in order to preserve his people from the general corruption enjoined upon them abstinence from strong drink. This injunction was kept with remarkable fidelity. More than two centuries afterward the tribe was visited by Jeremiah, who, that he might present their admirable example as a warning to the Hebrews, set before them pots and cups of wine, and bade them to drink:

"But they said, We will drink no wine: for Jonadab the son of Rechab our father commanded us saying, Ye shall drink no wine, neither ye nor your sons for ever." Jeremiah, in reward for this earnest adherence to duty, prophesied great honors to the Rechabites, promising that the tribe should "not want a man to stand before me (the Lord) for ever."

The other total-abstinence sects referred to were the Essenes, a religious sect of the Hebrews during and before the time of Christ, of whom John the Baptist may have been a member; and the Therapeutæ, a somewhat similar sect among the Hebrews of Egypt.

If we give just weight to these various evidences, it must lead us to the conclusion that the Hebrews were not greatly given to drunkenness, except during the reigns of certain dissolute monarchs. All the influences of religion were arrayed against the vice, the wine was so mild that enormous quantities of it were needed to intoxicate, and there is reason to believe that the tendency of the people of that region of the earth, either from influences of race or of climate, is adverse to intemperate indulgence of the appetites. This being the case, we can the better understand the toleration of a moderate use of wine and the prohibition only of its use in excess.

It was not for their use as wine, but for the evidence which they gave of the great fruitfulness of the soil, that the Israelites rejoiced over the great clusters of grapes which their messengers brought them from Palestine, that "land flowing with milk and honey" which God had promised should be their future home.

GREECE.

The custom of wine-drinking in Greece existed at least as long ago as the time of Homer, and perhaps much earlier. Yet the Greeks, like the nations to the east and south, were

as a rule abstemious, and it is probable that intemperate indulgence of the appetites was not a general vice of the people. Homer refers in several passages to the use of wine, and indicates that at that early date it was mixed with drugs

to increase its strength. Some of the substances thus employed were powerful and dangerous, and it seems to have been a custom with the Eastern nations to mingle stupefying drugs in the wine given to criminals about to be executed. One of the Greek compounds was produced by mixing considerable quantities of sea-water with the newly-fermented wine. This was highly esteemed, as "it would cure many maladies."

We are told by Plutarch that the Greeks, like the Persians, were accustomed to consider affairs of state when under the

influence of wine. A similar custom existed among the ancient Germans, whose habit it was to debate the most important questions in their drunken carousals. Like the Persians, however, they were wise enough to take the counsel of "sober second thought." "On the following day the

subject of the debate is again taken into consideration, and thus two different periods of time have their distinct uses; when warm they debate, when cool they decide."

Though, as we have said, the Greeks as a rule were not given to excess in eating and drinking, yet there were not wanting examples of immoderate indulgence. Anacreon, the poet of love and wine, tells us in one of his convivial songs,

"'Tis better to lie drunk than dead,"

and probably solved his own problem by taking the intermediate course of getting dead-drunk. The tradition is that he died at the age of seventy by being choked by a grape-stone while drinking new wine.

That the effects of undue indulgence in the wine-cup were very familiar to the Greeks we have evidence in numerous poetical passages. Of these we quote a fragment preserved by Athenæus from the writings of Eubulus, one of the poets of the "Middle Comedy" of Greece:

> "Let them these parts of wine all duly season
> With nine of water, who'd preserve their reason.
> The first gives health, the second sweet desires,
> The third tranquillity and sleep inspires.
> These are the wholesome draughts which wise men please,
> Who from the banquet-house return in peace.
> From a fourth measure insolence proceeds;
> Uproar a fifth; a sixth wild license breeds;
> A seventh brings black eyes and livid bruises;
> The eighth the constable introduces;
> Black gall and hatred lurk the ninth beneath;
> The tenth is madness, arms, and fearful death,
> For too much wine poured in one little vessel
> Trips up all those who seek with it to wrestle."

Evidently drunkenness was no uncommon spectacle of those ancient days, and its effects were the same as it still produces—loss of reason, frantic dissipation, fierce enhancement of the passions, riot, outrage, murder, and all the terrible excesses to which this agent of madness stirs up the soul of man.

The most frightful and abominable picture of ancient intemperance is that told of the worship of Bacchus, the Greek god of drunkards. The Bacchanalian ceremonies were at first conducted by women alone, who became roused to the most fanatical excitement, tearing animals limb from limb (and even men if they intruded on their frantic rites),

eating the raw flesh, and cutting their own bodies with sharp instruments.

At a later date these nocturnal festivals were removed from the solitudes of the country to the cities, and men and women mingled indiscriminately in the wild orgies held in the temples of Bacchus. Immoderate drinking was followed by the wildest excesses of immorality, in which modesty was laid aside and vice of every kind held full sway. These festivals led to poisonings, assassinations, and crimes of varied description, and the excesses grew so violent in the city of Rome that the senate of that city was obliged to forbid them under severe penalties.

There is a Greek legend which connects the discovery of the vine with the god Bacchus of so curious a character that we here transcribe it from Tooke's *Pantheon:*

"When Bacchus was a boy he journeyed through Hellas to go to Naxia; and, as the way was very long, he grew tired and sat down upon a stone to rest. As he sat there, with his eyes upon the ground, he saw a little plant spring up between his feet, and was so much pleased with it that he determined to take it with him and plant it in Naxia. He took it up and carried it away with him, but as the sun was very hot, he feared it might wither before he reached his destination. He found a bird's skeleton, into which he thrust it and went on. But in his hand the plant sprouted so fast that it started out of the bones above and below. This gave him fresh fear of its withering, and he cast about for a remedy. He found a lion's bone, which was thicker than the bird's skeleton, and he stuck the skeleton with the plant in it into the bone of the lion. Ere long, however, the plant grew out of the lion's bone likewise. Then he found the bone of an ass, larger still than that of the lion. So he put the lion's, containing the bird's skeleton and the plant, into the ass's bone, and thus he made his way to

Naxia. When about to set the plant, he found that the roots had entwined themselves around the bird's skeleton and the lion's bone and the ass's bone, and as he could not take it out without damaging the roots, he planted it as it was; and it came up speedily and bore, to his great joy, the most delicious grapes, from which he made the first wine

and gave it to men to drink. But behold a miracle! When men drank of it they first sang like birds; next, after drinking a little more, they became vigorous and gallant like lions; but when they drank still more they began to behave like asses."

The Arabs have a somewhat similar legend, to the effect that the Devil watered the vine with the blood of four animals; first with that of a peacock; when the vine began to

put forth leaves, with that of an ape; when the grapes began to appear, with that of a lion; and lastly, when they were quite ripe, with that of a hog. This is the reason, they say, that the wine-drinker at first struts about like a peacock; then begins to dance and grimace like an ape; then rages like a lion; and lastly lies down in a ditch like a hog.

Of the examples of intemperate excess in ancient Greece the most notable is that of Alexander the Great, who, having conquered the world by his arms, was himself conquered by the wine-cup. Mad with drink, he murdered his friend Clitus, who, himself heated with wine, had ventured to tell him an unpalatable truth. Then, in drunken remorse, he denounced himself as unfit to live, and for three days refused to eat or drink.

On another occasion, having invited a party of his friends and officers to supper, he proposed the reward of a crown for him who could drink the deepest. The prize was won by Promachus, who swallowed a quantity of wine equal to about ten quarts. He received the prize, and died three days afterward, a victim of excess. Of the remaining guests, forty died in consequence of their intemperate drinking.

To those who uphold the innocence of wine, and lay on ardent spirits all the guilt of drunkenness, it would be well to ponder deeply these ancient stories. There can be no question but that the drinkers of old managed to obtain all the effects with wine that modern topers do with whiskey, and had no difficulty in producing murderous passion and committing involuntary suicide with this "mild and innocent" beverage.

This fact is well elucidated in the career of the conqueror Alexander, whose life ended in a mad and long-continued revel in the city of Babylon, in which he literally drank himself to death. Already full of wine, he was invited by his friend Medius to drink with him, and all night long the boon com-

panions indulged in boisterous revelry. Alexander slept off his intoxication the next day, but on the succeeding night the drunken orgy was repeated. According to Grote, he drank the health of each of the twenty guests at the table, and then pledged them severally. "After this, calling for the cup of Hercules, which held six bottles, it was filled, when he drank it all down, drinking to Proteas by name, and afterward pledged him again in the same enormous bumper. He had no sooner swallowed it than he fell upon the floor." A violent fever ensued, which grew stronger day by day, until after a few days the conqueror of Asia died the death of a drunken sot. He was then only thirty-three years of age.

It would be difficult to present a more flagrant example of the madness of intoxication than this. The greatest military commander of ancient, if not of all times, who had within a reign of less than thirteen years conquered the whole civilized world, and whose labors promised to be of the utmost benefit to mankind by extending the liberal and enlightened institutions of Greece throughout the despotic empires of the East, drowns his reason in the wine-cup, madly declares himself a god, kills his best friends in the frenzy of drunkenness, and finally murders himself with wine, while yet in the very prime of life, leaving the vast empire which he had formed to fall to pieces of its own weight in the hands of his incompetent successors, while the great good which he might have conferred upon mankind perished in the insanity of a drunken carouse.

"Here, then," says Seneca, in an eloquent appeal against intemperance, "is this hero, invincible by all the toils of prodigious marches, by the dangers of sieges and combats, by the most violent extremes of heat and cold,—here he lies, conquered by his intemperance, and struck to the earth by the fatal cup of Hercules."

How many of the great of the earth—the poets, legislators, generals, men of every degree and kind of celebrity—and what vast hosts of the unconsidered multitude, have fallen before that fatal cup since Alexander sacrificed his life to his appetites! Its victims are still numbered by annual thousands, and we might, to use another metaphor, describe the wine-cup as a fiery sword fatally waving before the gates of the Paradise within whose precincts the drunken reveller seeks to intrude.

ROME.

It may be said, with no danger of contradiction from the wise and noble of mankind, that there is no safety but in abstinence from the cup, and that misery and remorse are the predestined lot of those who steep their souls in the fatal quagmire of intoxication. The path to the drunkard's Paradise lies over the precipice of ruin and despair, and slender is the cord of hope and resolution by which alone he can reach again the solid soil of sober blessedness.

The drunkenness of Rome seems to have far surpassed that of Greece, Egypt, or Palestine. Pliny, in his work on natural history, devotes much attention to this subject, and describes a great variety of wines then in use. Of the practice of brewing beer from grain, then somewhat common, he says: "The earth seemed to produce grain for the nourishment of men; but, by Hercules! how industrious is vice! We have found a method to make even water intoxicate us."

Wine-making seems to have become a profitable industry, there being known "one hundred and ninety-five kinds of wine, which might be subdivided so as to make about twice as many." These wines, as we have said, were mild in nature, there being no alcohol to mingle with them as in modern times, while the addition of sugar in their manufacture to increase the percentage of alcohol, now commonly practised, was then unknown. Only from this mildness can we under-

stand the extraordinary drinking-feats told of the Romans. The use of foreign substances of an intoxicating nature to give strength to wine was common. Pliny says, in relation

THE PRECIPICE OF RUIN.

to this practice, "As for the wine of Languedoc and the province of Narbon, I am not able to vouch anything for

certainty, such a brewing and sophistication of them they make by fuming, perfuming, and coloring them. Would that they did not put in herbs and drugs that are not good for man's body!" "As for the wine Mesogites, it is known to make the head ache. Neither is the wine of Ephesus healthful and wholesome, because it is sophisticated with a kind of cruit, half sodden."

The younger Pliny draws a sickening picture of the wild excess in drink of the Romans of his time. We may quote somewhat at length from this striking statement. The evils of excess could not be more vividly and painfully portrayed:

"As though nature had not liberally bestowed water, with which all other animals are content, we even force our horses to drink wine; and we purchase, at great pains and expense, a liquor which deprives man of the use of his reason, renders him furious, and is the cause of an infinite number of crimes. Multitudes know no pleasure in life but that of drinking it. Yea, that we may drink the more, we weaken this liquor by passing it through a straining-bag, and we invent other methods to stimulate our thirst. We go so far as to employ poisons. Some persons, before drinking, make use of hemlock, that the fear of death may compel them to drink. Others swallow powder of pumice-stone and many other things which I should blush to name.

"The most prudent facilitate the digestion of various crudities by resorting to sweating-rooms, whence they are sometimes carried forth half dead. Some cannot even wait to reach their couch on the first quitting of the bath, but, naked and panting as they are, rush eagerly on great pitchers of wine, which they drain to the bottom, as if to exhibit the strength of their stomachs. They next vomit, and drink anew, renewing the like career once, twice, or three times, as though born only to waste wine. . . . .

"And now, what shall we say to the infamous representa-

tions upon the drinking-cups and vessels for wine, which would seem as though drunkenness alone were sufficient to excite men to lewdness? Thus they drink as if prostitution and drunkenness—ye gods!—were invited and even bribed with a reward.

* * * * * *

"Among the Latins, Marcellius Torquatus of Milan, who had been prætor and proconsul, has obtained the surname of Tricongius by drinking at one sitting three congii* of wine in the presence, and to the great astonishment, of the emperor Tiberius, who in his old age became severe and even cruel, but in his youth was much addicted to drinking. . . . .

"Tergilla reproached Marcus Tullius Cicero that he drank two congii at a single draught, and that one day, being intoxicated, he had thrown a glass at the head of Marcus Agrippa. Truly these are the works of drunkenness. But doubtless Cicero, the son, wished to take from Mark Antony, the murderer of his father, the palm of drunkenness; for it is well known that, before him, Antony had been very jealous of the title of a first-rate drinker, and even published a treatise on his drunkenness, in which he dared to apologize for that vice."

The dissipation here described is matched by the accounts of other authors. Athenæus describes a Roman feast which ended in an orgy of the most debased character. The slaves were compelled to drink as much wine as their masters, so as to be at no advantage over them, and the feast ended in general riot and intoxication, in which host, guests, men, women, and slaves participated.

The Saturnalia, or annual festival in the worship of Saturn, was an occasion that more than matched the Bacchanalian orgies of the Greeks. Its original limit of one day was

* Three gallons one quart and one pint.

extended to three, and finally to seven, and all classes, not excepting the slaves, indulged in the debauchery and folly of intoxication. Wine was provided at public expense, and, in the words of Tacitus, "the whole city seemed to be inflamed with frantic rage and at the same time intoxicated with drunken pleasures." Even on the battle-field, amid the unburied dead, this wild orgy was continued for three days.

Nothing that we can say could add anything to the effectiveness of this picture of dissipation. The most shameful excesses of modern times seem to have been paralleled in ancient Rome, particularly when we find such a man as Cicero fuddling his reason with enormous draughts of wine. And it may be further said that the drunkenness of the men of Rome was emulated by that of the women. During the period of Republican Rome a strict law forbade women to taste of wine, and this prohibition in time became a sort of religious interdict, so that its violation was considered a monstrous crime. Under the Empire, however, the law became a dead letter and all moral restriction vanished. The ladies of highest rank in Rome boldly vied with their husbands in dissipation, and, according to Seneca, spent whole nights at the table, proud of their ability as topers. In every ancient nation, indeed, the period of greatest power seems to have quickly become a period of luxury, gluttony, drunkenness, and vice of every description. And it may serve as a salutary lesson to modern communities that the decay and downfall of all these nations began in such a loss of public and private virtue, and that excessive indulgence in luxury and intoxication has always been the first stage on the "road to ruin."

TOTAL ABSTINENCE IN THE PAST.

The wise and virtuous men of ancient times did not fail

to perceive the ruinous effects of intoxication. They abstained from the wine-cup themselves, and used all their influence against intemperate indulgence. The Bible is full of passages in which the evils of intemperance are vividly depicted, while throughout Asia numerous efforts to repress the vice were made. In the words of a learned writer, "Without contradiction, in every age of the world there has been a total-abstinence movement. . . . . The religion and laws of the nations of every part of Asia bear traces of enlightened efforts to check the vice of intemperance, and to this day there are numerous tribes who, by religious profession, are total abstainers."

Several instances of this prohibitory movement have been mentioned in the foregoing pages—the active measures taken and severe penalties imposed by the emperors of China; the prohibition against intemperance in the "Laws of Manu;" the abstinence injunctions of the Buddhistic religion; the temperance enjoined upon the Egyptian priests; the requirement of priestly temperance in the Mosaic code; and the societies of total abstainers in the Hebrew nation. Many of the leading men of the Scriptures are expressly commended for their strict temperance, and in the history of the surrounding nations prominent instances of abstinence are on record. A highly interesting story is told by Xenophon of Cyrus, the founder of the Persian empire. While but a boy he journeyed from Persia to Media on a visit to his grandfather, Astyages, king of that country. The king having spoken of the fact that his young guest had taken an aversion to his cupbearer on account of his office, Cyrus himself proposed to act as cupbearer. This office he filled with much grace, but failed, before offering the wine, to pour some of it into his left hand and taste it, as was the custom. The king noticed this, and manifested surprise at the omission.

"You have omitted one essential ceremony," said he—"that of tasting."

"It was not from forgetting," replied Cyrus, "that I omitted that ceremony."

"For what, then?" asked Astyages.

"Because," said Cyrus, "I thought there was poison in the cup."

"Poison, child!" cried the king. "How could you think so?"

"Yes, poison, grandfather; for not long ago at a banquet which you gave to your courtiers, after the guests had drunk a little of that liquor I noticed that all their heads were turned; they sang, shouted, and talked they did not know what, and even you yourself seemed to forget that you were king and they were subjects; and when you would have danced, you could not stand on your legs."

"Why," asked Astyages, "have you never seen the same happen to your father?"

"No, never," said Cyrus.

The sequel to this interesting though probably fictitious story is not all that we could wish it. In later life Cyrus himself became a wine-drinker. He may never have drunk to excess, but with him began those habits which made drunkards of the Persians, and which finally brought on the downfall of the great kingdom he had founded.

In Greece the strictest temperance was required of the celebrated Athenian council of Areopagus. Death was the penalty prescribed for any member of this council who was found drunk. It was clearly perceived at that early day that justice and wisdom were incompatible with drunkenness. The laws of Draco and of Solon were also very severe on drunkards, and at one time it was considered infamous to be seen in a public-house. The Spartans were particularly noted for their abstemious habits. The laws of Lycurgus strictly

prohibited drinking under severe penalties, and, according to Plato, intemperance ceased to exist in that ancient realm. The youth were educated to the strictest abstinence, and that they might be made to abhor the disgusting effects of drunkenness the Helots, or slaves, were exhibited before them in a state of intoxication. The history of Sparta strikingly illustrates the advantages of temperance. This small nation has become justly celebrated as a remarkable example of manly beauty and strength, warlike energy and courage, wisdom in council and intrepidity in action. It was not the valor of the wine-cup that made the Spartans so terrible in war, but the courage, skill, and vigor derived from steady nerves, clear brains, and sober faculties.

There are other Grecian examples of prohibitory law. A law of the Locrians punished with death any man who should drink wine unless it were prescribed by a physician as medicine. Lycurgus, a king of Thrace, took the Chinese method of rooting up all the vines in his kingdom, while he forbade the importation of wine under severe penalties. A law of Mytilene punished the drunkard both for the crimes that he committed and for the intoxication that produced them. In early Rome temperance was strongly prescribed, drunkenness was severely punished, and the Senate was purged of all drunken members, who were regarded as infamous. Wine at this period appears to have been scarce and dear, and temperance was in a measure necessary. Pliny states that at the date of 650 B. C. women were forbidden to drink wine under penalty of death. He cites one instance of a woman who was killed by her husband for drinking wine, and another in which a Roman lady was starved to death by her family for having in her possession the keys of the wine-cellar. It was the usage for women to be compelled to salute all their male relatives with a kiss, that it might be ascertained if their breath smelt of wine. Whether

AN ANCIENT EFFORT AT "MORAL SUASION."

this was the origin of the custom of kissing or not, he does not say.

Many of the leading philosophers of Greece and Rome were illustrious examples of abstinence, such as Pythagoras, Socrates, Diogenes, Seneca, and even Epicurus, whose name has become a synonym for indulgence.

The story of all these great empires of the past is the same—first temperance, often accompanied by prohibitive edicts; then an era of unlimited dissipation, ending eventually in the decline and fall of the nation. Whether the rule be applied to men or nations, it is evident that strength, virtue, and honor are the native attendants upon temperance; vice, dishonor, decay, and ruin are the inevitable consequences of drunkenness.

We need adduce but one more instance of ancient total abstinence, but it is one that has had an important effect upon the temperance of the modern world. Mohammed, in the Koran, strictly condemned the use of wine. This was not a severe restriction to the inhabitants of the Arabian desert, who are by nature abstemious in food and drink. But when Mohammedanism spread widely over the civilized world, the abstinence of its adherents became a powerful moral force, and very probably had much to do with the extraordinary rapidity of the Moslem conquest. The influence of this prohibition has to a certain extent lost its force upon the Mohammedans, and is evaded in part by the substitution of other liquors for wine. Yet there can be no doubt that its moral force upon those of religious inclination is still strong, and that the prohibitory teachings of Buddhism and Mohammedanism have done much to promote the cause of temperance in Asia and Africa and in Mohammedan Europe.

CHAPTER IV.

BEER-BESETTING TEUTONS AND BRITONS.

THE history of intemperance in Northern and Western Europe, in the later days of the Roman empire and throughout mediæval and modern times, is one of striking significance. Greatly as the vice was developed in the past, the excesses of the ancient world have been surpassed by those of modern topers, partly through the greater potency of the liquors consumed, and partly, as some hold, through a stronger native inclination to intemperate indulgence.

The wines of the past have been replaced by the brain-maddening brandies, gins, and whiskeys of the present, and

the story of intoxication has grown more frightful with the passing of the years, rather than diminished with the advance of civilization. Alike in the fiery draughts swallowed by

the besotted drunkard, and the enticing beverage of the punch-bowl and other concealed forms of the enemy indulged in openly or secretly by the respectable classes of society, the work of ruin still goes on, and the demon of drink annually demands its hostages of human life and happiness.

The Teutonic race is looked upon by authors generally as the intemperate race *par excellence.* In the words of one writer, "Wherever the Teuton is, there drunkenness prevails." Tacitus speaks in strong terms of the orgies of the ancient Germans, who, in the depths of their cold forests, drank to immoderate excess, while quarrels, ending in murder, were no infrequent accompaniments of their riotous dissipation. It has been said that intoxication is "a vice of the chilly North;" and certainly excesses in eating and drinking are more prevalent there than among the inhabitants of warmer regions, who seem by nature abstemious, and their drunkenness an unnatural vice. The body of the man of the higher latitudes demands more food as a requirement of his frigid climate, and his sluggish temperament may be natively better adapted to stimulants than are the hot blood and passionate disposition of the fiery South. To the dampness of the German climate is also attributed much of the national love for drink.

It is in this region of the North that we first find beer—which in the South but slightly divided with wine the honors of the bacchanalian festival—assuming the position of a national drink, which it has ever since maintained. Beer and ale, made from wheat or barley, with mead or metheglin, produced from honey, were the favorite beverages of all the Teutonic tribes, to whom wine was scarcely known, except in the case of those who dwelt upon the Rhine in close contiguity to the Southern nations.

In German legend the discovery of the art of making beer

is ascribed to Gambrinus, a fabulous king of Brabant, who has ever since been the canonized saint of the brewers. The use of hops in beer-making seems to have begun about the eighth century, a decoction of oak bark having been employed previously. Vineyards were planted in Germany at

THE MODERN GAMBRINUS.

an early period, yet for ages beer and mead continued the national drinks, and the only heaven which had any attraction for the ancient German was one in which these beverages flowed unceasingly. In Teutonic mythology the gods were as profuse topers as those of Vedic India.

During the mediæval period a very carnival of beer-drinking reigned throughout Germany. Both sexes freely indulged, and intoxication prevailed among all classes, kings

and subjects, young and old, alike drinking to excess. The clergy are said to have indulged as freely as the laity. A law dating from the sixth century requires every person belonging to a "house of God" to deliver to the same fifteen *seidels* (about fifteen gallons) of beer per annum. In the tenth century each monk of the monastery of St. Gall had a daily allowance of five measures of beer, with an occasional allowance of wine. There were penalties, indeed, against over-indulgence on the part of priests, but not very severe ones, while during certain church festivals the monk was free to drink at will.

The stories told of German beer-drinking yield evidence of the grossest indulgence in the pleasures of the appetite. Drinking-tournaments were held, in one of which Hans Sachs records that twelve "beer heroes" drank from pots and cans a tun of beer in six hours. The duke of Rohan, at a much later date, advised the mathematicians who were puzzling their brains to discover perpetual motion to seek for it in the beer-mugs of the city of Trent, which, as he said, travelled in a perpetual round that knew no ending.

The goblet became a necessary, almost a sacred, element in all German ceremonies—at weddings and funerals, at games and tournaments, at the closing of contracts, which was done over a goblet, and in almost every occasion of life, until, in the words of a traveller, "living here is naught but drinking."

A drinking code existed of a somewhat extraordinary character. It permitted young ladies "to drink platonically with virtuous young men," but warned them in not very modest terms against certain perils of excess. Drinking of toasts was common, in which young men and young ladies might imbibe from the same goblet. Penalties were inflicted for sneezing or coughing into the goblets, and for certain other offences against decency and propriety which were

probably of common occurrence. On the arrival of newcomers the goblet was offered, and to refuse to drink was a mortal offence which often led to bloodshed.

A further provision of the code required that riotous drinkers should be quietly admonished, but if they persisted they should be well thrashed and sent home "as cheaply as possible." Breaking of tables and windows was severely punished, "and certain acts of indency, if practised before ladies, were to be resented by seizing the offender and pitching him neck-and-crop into the streets." The above is quoted from Samuelson's *History of Drink*, which relates an instance in which a hundred and ten persons drank four tuns of beer and one and a half olms of wine at a sitting.

The profession of brewer naturally became a very important one, and more than one beer-maker played his part in history. Chief among these was Jacob von Artavelde, a brewer of Ghent, who roused the people to a revolt against the count of Flanders, and drove him out of the country. In a war that ensued between France and England this notable brewer assisted the English king with an army of 60,000 men. Not less renowned in Belgian history was his son, Philip von Artavelde.

Almost incredible stories are told of the customs and scenes to which the beer-carousals of Germany gave rise. All classes, high and low alike, indulged to excess, and at the height of the custom a *faulbett*, or sot's couch, occupied a corner of every dining-room for the benefit of the first pair of guests who were overcome by their potations.

In German inns they who became drunk first were best off, for the beds were allotted to them, while those of stronger head, whether rich or poor, lodged with the cows among the straw. In Saxony and Bohemia, at this period, such frightful excesses prevailed that murder over the mug was of frequent occurrence. Deadly brawls arose in taverns, on the

streets, and in the family circle, so that the saying arose that it was better for a man to fall into the thick of his enemies when fighting than among his friends when drinking.

Apropos of this may be quoted from Dr. Doran's *Table Traits* the following scarcely conceivable story:

"It is on record that once, on the banks of the Bohemian Sazawa, a party of husbandmen met for the purpose of drinking twelve casks of wine. There were ten of them who addressed themselves to this feast; but, one of the ten attempting to retire from the contest before any of his fellows, the remaining nine seized, bound him, and roasted him alive on a spit. The murderers were subsequently carried to the palace for judgment; but the duke's funeral was taking place as they entered the hall, and the princes who administered justice were all so intoxicated that they looked upon the matter in the light of a joke that might be compensated for by a slight fine."

Only the vice of drunkenness could make men capable of such a deed and such a judgment. Frightful must have been the state of society where such things could occur.

The extraordinary reign of drunkenness which thus prevailed throughout Germany from Roman days down to the verge of the present century met with some, though no effective, efforts to check its excesses. Charlemagne, who was of temperate habits, issued edicts which forbade any one from appearing at court intoxicated, required earls to be perfectly sober when sitting in judgment, and prohibited priests from offering drink to penitents. A soldier found drunk was sentenced to drink only water until he was ready to confess guilt and publicly implore forgiveness—certainly not a very severe penalty. Edicts similar in purpose were issued again and again by later monarchs, but with little or no effect. In 1495, Frederick III. ordered all "electors,

princes, prelates, counts, knights, and gentlemen to discountenance and severely punish drunkenness." Karl IV., at a subsequent date, declared that intoxication was increasing, that blasphemy and murder were among its results, and that these vices had rendered the Germans, "whose manliness was so famous in earlier times, despised of all foreign nations."

Luther, who loved his people and suffered much for their sake, denounced "the inventor of beer" as the greatest despoiler of the German people. Successive reformers have deplored the bane of beer-drinking and declared it the worst foe of true piety among the adults of Germany. Emperor Wilhelm I. often urged his ministers to devise measures for the betterment of the habits of the masses in the matter of beer-drinking, but the ministers were more concerned with gratifying the depraved appetites of the people, and therefrom gathering those revenues which they delighted to accumulate and spend in the exploitation of their pet schemes. The revenues derived by the German government are enormous and, compared with American license fees, make the latter look ridicuously small. At a very recent date Prince Bismarck bitterly denounced the reckless and riotous mania for beer among the people of the great empire he had done so much to create, and declared it "stupefying and brutalizing to the nation." Notwithstanding, he is himself owner of a brewery and profiting by his people's shame.

Temperance societies of varied character were instituted, some of them by emperors and high dignitaries of the Church. Among the penalties for drunkenness gentlemen were fined "five shillings and costs," serfs were occasionally imprisoned for three days and nights, and very persistent drunkards received fourteen days' imprisonment. There is no reason to believe, however, that any of these measures mitigated the evil.

The only palliation for these excesses of the Germans, who for so long a period "led the van of drunkards," is the character of their climate and the essentially barbarous conditions of society in the Middle Ages. Civilization has done its share in mitigating such gross indulgence of the appetites, and immoderate drinking in Germany now is confined to a minority of the population, though enormous quantities of beer are still consumed, while the consumption of wine and the stronger liquors is steadily on the increase.

OTHER TEUTONIC NATIONS.

The story we have told of the Germans applies with little variation to the Teutons wherever found. The Anglo-Saxons, before their invasion of England, were noted for their "ale-feasts," in which, to quote from the historian Green, "queen or earl's wife, with a train of maidens, bore ale-bowl or mead-bowl round the hall, from the high settle of king or ealderman in the midst to the mead-benches ranged round its walls, while the gleeman sang the hero-songs of his race."

Equally doughty "beer-heroes" were the Danes, whose wild and adventurous life was rounded out with a carnival of drunkenness. Their religious ceremonies were concluded with drunken carousals, in which they filled themselves with huge draughts of ale in honor of the gods. Death in battle had little terror for these "Berserkers," whose heaven flowed with perpetual ale. On their conversion to Christianity, the clergy, finding it not easy to break up this custom, substituted the names of the saints for those of the heathen gods, and permitted their converts to drink the health of the saints and of the Holy Virgin without stint.

The Teutons of Sweden were no less given to intoxication, and consumed ale in quantities not surpassed by the early Germans. Intemperance there led to the vices and

crimes which have attended its history in all parts of the world. Afraelius, the historian, tells us that "dangerous rivals were treacherously got rid of by supplying them with liquors till they were reduced to insensibility, when the hall, usually a wooden edifice, in which they were entertained was set on fire or they were otherwise slaughtered. Wilful self-destruction was perpetrated by first getting drunk and then committing suicide." Suicide, it may be said, is still often perpetrated in much the same way by senseless topers simply drinking themselves to death. The poison in the cup relieves them of the necessity of using the knife or the rope.

At a later period "guilds" of drunkards were founded, each dedicated to some saint, in whose honor the members got royally drunk, that saint being deemed most honored whose votaries reduced themselves to the greatest degree of beastliness.

The sketch we have here given of the extravagant indulgence in strong drink of the Teutons of Europe presents but the historical side of the picture. There is a background of crime and brutality, outrage and suffering, frantic indulgence of the passions, disease, murder, and insanity, too terrible to be drawn in its native hues. Those who know the despicable results of intoxication in these days of civilized moderation can readily judge for themselves of the condition of a society of semi-barbarians where all classes—men, women, and children—habitually drank to intoxication, and where the land was full of the grossness, sensuality, and unmitigated brutality of drunkenness. That the world may be for ever free from a relapse to such a state should be the earnest prayer of all who desire the future good of mankind.

RUSSIA.

This great empire presents us an example of a nation in which the government does its best to make drunkenness a

national institution. The excise on drink is there a matter of so much more importance than the virtue of sobriety that the peasantry are not only coaxed, but even forced, to drink. More than one-third the revenue comes from liquor. The tax on intoxicating beverages was formerly farmed out by the government at a large annual sum, with the following results, as stated in 1854: "In the central provinces the farmer of the duty on spirits buys the assistance of the local authorities, and between them it is arranged that all business shall be carried on at the public-house, glass in hand." In the other provinces the farmer of the duty forced each commune to buy a certain quantity of liquor or obliged the peasants to pay a certain sum for permission to buy spirits elsewhere. He threatened, if they refused, to charge them with a breach of the revenue laws, and they knew only too well that accusation in that autocratic country is nearly equivalent to condemnation.

It is not surprising that "the temperance societies have never been able to take root in Russia." A writer in the *Pall-Mall Gazette* says that in 1859 some of the peasants, being charged exorbitantly for their *vodki*, or corn-brandy, by the farmers of the revenue, "banded themselves into temperance societies with a view to forcing down the prices. Hereupon the farmers complained to government, and the teetotal leagues were dissolved as illegal secret societies, and summary measures were taken toward forcing the people to contribute to the revenue by their intemperance. Policemen and soldiers were sent into the disaffected districts, and the teetotalers were flogged into drinking; some who doggedly held out had liquor poured into their mouths through funnels, and were afterward hauled off to prison as rebels; at the same time, the clergy were ordered to preach in their churches against the new form of sedition, and the press-censorship thenceforth laid its veto against all publications

in which the immorality of the liquor traffic was denounced. In 1865 the people fancied that because they were no longer serfs they could not be treated so unceremoniously as of yore, but they found out their mistake. They were simply dealt with as insurgents, and, though not beaten, were fined, bullied, and preached at till there was no spirit of resistance left in them. However, this new rising led to the abolition of the monopolies. An excise was substituted, the price of *vodki* fell by competition, and the lower orders of Russia are now drunker than ever."

It is not surprising that secret societies of Nihilists and other conspirators are organized against such a form of "paternal government." Those of our citizens who deem it so oppressive to be forced not to drink would doubtless find it far more so if they were forced to drink, as in the unhappy land of the Muscovite.

EARLY ENGLAND.

The Teutonic conquerors of Britain were not less addicted to the ale-bowl than their continental kindred. The Britons of Roman times used beer and mead as beverages, but they were moderate drinkers as compared with the Saxon invaders, of whom Malmesbury says that "excessive drinking was one of the commonest vices of all classes of people, in which they spent whole days and nights without intermission." Though wine was occasionally used, ale and mead were the principal drinks, the latter made from the honey which was plentifully produced.

To quote from Thorpe: "The Anglo-Saxon notions of hospitality were inimical to sobriety. It was the duty of the host to offer liquors to every guest, and if possible to induce him to drink to intoxication. The kings and nobles on their journeys stopped to drink at every man's house, and indulged until they were incapable of taking care of

themselves." It became necessary, indeed, to adopt special measures to protect drinkers from danger of assassination, which was a matter of frequent occurrence in those semi-savage days. The large cans from which beer was then swilled, rather than drank, were so heavy that it was necessary to lift them with both hands. Thus the drinker was at the mercy of his foe, and murder over the can became so common that a custom of "pledging" arose. A man about to drink asked a neighbor to be his pledge, who, if consenting, rose, drew his sword, and protected him while drinking, the compliment being returned in kind.

A state of society such as this it is somewhat difficult in these days of law and order to understand. The Anglo-Saxon feasts were riotous occasions, in which drunkenness often led to its natural accompaniment of bloodshed. Among the delicate practical jokes of the period were such as throwing a rat or a weasel into the circulating can, or dashing its contents over the head or into the face of some member of the company. Severe laws had finally to be passed against such "jokes," from the dangerous quarrels to which they gave rise.

The clergy are said to have been as fond of the ale-can as their flock, and their excesses became so scandalous that efforts were made by the archbishops of York and Canterbury to somewhat mitigate the prevailing intoxication. The edicts of these dignitaries show the shamelessness of the evil more clearly than any mere description can do: "A bishop who was drunk to vomiting while administering the holy sacrament was condemned to fast ninety days. . . . . All bishops who were constantly and deliberately drunk were deposed from their office."

Where the habits of bishops gave occasion for such edicts those of the inferior clergy and of the laity must have been unmentionable. The latter were more mildly dealt with,

and at Christmas and Easter drunkenness seems to have been considered an act of piety. "If any one," says Theodore, archbishop of Canterbury, "in joy and glory of our Saviour's natal day, or Easter, or in honor of any saint, become drunk to vomiting, and in so doing has taken no more than he was ordered by his elders, it matters nothing. If a bishop commanded him to be drunk, it is innocent, *unless indeed the bishop were in the same state himself.*"

Wickliffe says of the clergy in the middle of the fourteenth century, "that they haunt taverns out of measure, and stir up laymen to drunkenness, idleness, and cursed swearing, chiding, and fighting. . . . . They resort to plays at tables, chess, and hazard, and roar in the streets, and sit at the taverns till they have lost their wits, and then chide and strive and fight sometimes. And sometimes they have neither eye, nor tongue, nor hand, nor foot to help themselves for drunkenness. By this example the ignorant people suppose that drunkenness is no sin; but he that wasteth most of poor men's goods at taverns, making himself and other men drunken, is most praised for nobleness, courtesy, freeness, and worthiness."

If such were the habits of the clergy, what words can describe those of the common people? Wright, in his *Domestic Manners and Sentiments*, tells this curious story of the customs of a century or more later:

"The tavern was also the resort of women of the middle or lower orders, who assembled there to drink and gossip. In the Mysteries, or religious plays, Noah is represented as finding his wife drinking with her gossips at the tavern when he wanted to take her into the ark. The meetings of gossips in taverns form the subjects of many of the popular songs of the fifteenth and sixteenth centuries, both in England and France. It appears that these meetings of gossips in

taverns were the first examples of what we now call a picnic, for each woman took with her some provisions, and with these the whole party made a feast in common.

"One of the songs of the fifteenth century gives a picturesque description of one of these gossip-meetings. The women having met accidentally, the question is put where the best wine was to be had, and one of them replies that she knows where could be procured the best drink in the town, but that she did not want her husband to be acquainted with it.

'I know a draught of merry-go-downe,
The best it is in all this towne;
But yet wold I not, for my gowne,
My husband it wist, ye may me trust.'

"The place of meeting having thus been fixed, they are represented as proceeding thither two and two, not to attract observation, lest their husbands might hear of their meeting. 'God might send me a stripe or two,' said one, 'if my husband should see me here.' 'Nay,' said Alice, another, 'she that is afraid had better go home; I dread no man.' Each was to carry with her some goose, or pork, or the wing of a capon, or a pigeon pie, or some similar article,

'And ech off them whyll sumwhat bryng,
Gosse, pygee, or capon's wyng,
Pasties off pigeons or sum other thyng.'"

And on went the feast, with eating, drinking, and gossiping, ending with paying the shot to the host, and going home by different streets to tell their husbands that they had been at church.

DISTILLED SPIRITS.

The drinking habits of the world with which we have hitherto dealt relate solely to the use of fermented liquors, the strange admixtures of the more ancient nations, the mixed and strengthened drinks of Hebrew history, the

wines of the south and the beer and mead of the north of Europe. In the period yet before us a far more potent intoxicant was to come into vogue, and the means of converting men into beasts to be frightfully augmented. The huge and repeated potations necessary to drunkenness in those habituated to the milder beverages of the past were destined to be replaced by far readier means of intoxication through the imbibing of the throat-scorching and brain-maddening "ardent spirits" of recent centuries.

It is not known when the art of distilling alcoholic liquors was first attained. It seems to have originated in the East, where, as is asserted by a writer in the *Encyclopædia Britannica*, a rude kind of still has been in use in Ceylon from a very remote epoch. It may have been equally ancient in China, though we have no evidence that it was in use there until after the tenth century A. D. The word "alcohol" is of Arabian origin, and indicates that the Arabs may have learned this art in the East, whence they brought so much of more useful knowledge.

The discovery in Europe of this most perilous of the arts has been popularly ascribed to Arnoldus de Villa Nova, a thirteenth-century physician, but it is believed that this person simply brought an older discovery to public notice by introducing alcohol as a medicine, and one, as it was then claimed and believed, of the most potent and marvellous efficacy.

During several centuries this mischievous *aquæ vitæ*, "water of life"—or draught of death, as it might have been more fitly called—was looked upon as of almost miraculous medicinal virtue, but it came into common use as a beverage only during the sixteenth century. The first statement we have of its use otherwise than as a curative agent is to the effect that it was employed in the mines of Hungary as a protective against the effects of cold and moisture. In 1581

the English soldiers in Holland learned to use distilled spirits as a cordial against the damps of that soaking climate, and brought the dangerous habit of spirit-drinking to England, where for the time it seems to have redoubled the epidemic of drunkenness.

In Ireland this potent liquor is believed to have been in use much earlier than in England, being adopted by the Celts more readily than by their Teutonic neighbors. While beer continues to this day the national drink in the Teutonic kingdoms of England and Germany, it seems never to have been suited to the tastes of the Celts, wine having always been the national beverage of France, while whiskey has become associated with the name of Ireland, and to little less extent with that of Scotland. As early as 1584 the mayor and corporation of Galway were advised to take measures to restrict the distilling of liquor from corn, it being said, with a truth that has been rendered more evident with every year of the reign of whiskey, that "*aqua vitæ* that is sold in towns ought rather to be called *aqua mortis*, to poison the people, rather than to comfort them in any good sorte." The evil soon became so great that an act was passed forbidding any but licensed persons to distil liquor; not, however, with the purpose of diminishing drunkenness, but in order to check the excessive waste of corn through its conversion into whiskey.

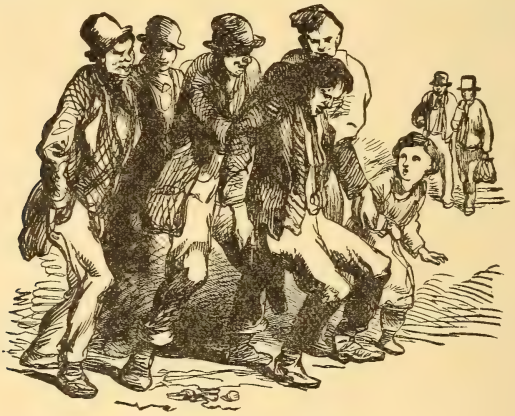
In Cromwell's days the north of England magistrates punished drunkards by sentencing them to wear the "drunkard's cloak." A large barrel, with one head out and a hole through the other, was thrust over the offender, his head appearing through the hole and his arms drawn through two smaller openings in the sides. Thus accoutred, he was marched along the streets and exposed to public derision.

In Scotland the drunkenness of the gentry at that period, and long afterward, attained extravagant proportions. No

man was considered fit for respectable society who refused to take part in the prevailing orgies, in which it was usual for the host to lock the door and forbid egress to his guests except through the gateway of intoxication. A similar custom was not unusual half a century ago in the United States.

As late as the time of Sir Walter Scott, as he tells us in his *Lord of the Isles*, it was required in large convivial meetings of the most respectable Caledonians that the liquor cask should be emptied before the company dispersed. Two men stood at the door with a barrow, ready to carry the guests to their beds as fast as they drank themselves into helpless brutes. The gentry of Ireland closely paralleled these worthy examples. As for the common people of both countries during that period, their name has become a synonym for whiskey-drinking.

This fiery beverage, indeed, has been the bane of Ireland, and has played a prominent part in reducing that green



THE BANE OF IRELAND.

island to the state of misery and destitution under which it has so long groaned. There can be no hope for the prosperity of any land the peasantry of which prefers whiskey

to food, and looks upon drunkenness as the chief gateway to happiness.

The biography of the eminent Scottish poet Robert Burns, and the sad story of the habits into which he was led by the example of the gentry with whom he for a time associated, present us a picture of a noble intellect ruined and a useful life shortened by excessive indulgence in the pleasures of the bottle—a picture which might be expanded into a gallery composed of many of the foremost intellects of the age.

We may briefly describe the reign of intemperance in England during the eighteenth century. In the beginning of the century beer and ale continued to be the popular beverages. Lecky, in his *England in the Eighteenth Century*, says that in 1688, with a population of 5,000,000, there were brewed 12,400,000 barrels, and that nearly a third of the arable land was devoted to barley to be converted into beer.

This careful and able author draws a terrible picture of what ensued, from which we extract the following statements: In 1689 the importation of spirits from foreign countries was prohibited, and distillation rapidly extended in England. Gin-drinking became quickly popular, though the passion for this fatal beverage did not fairly extend to the masses till about 1724. It then spread among them like a violent epidemic—a plague surpassing in its fatal effects the epidemics of disease which have from time to time visited that country. The "black death" was hardly a more terrible visitant.

The spirits distilled increased from 2,000,000 gallons in 1714 to 5,394,000 gallons in 1735, and 7,000,000 in 1742. Physicians declared that the excessive gin-drinking was killing off the poor with alarming rapidity. The grand jury of Middlesex asserted that nearly all the poverty, the robbery, and the murders of London were due to this single cause. All the effects of beer-drunkenness were more than

redoubled by the use of this powerful and fatal stimulant. Proprietors of gin-houses promised on their signs to make their customers drunk for a penny, and dead-drunk for two-pence, and to furnish them with straw for nothing. Cellars strewn with straw were provided, into which the insensible were dragged that they might sleep themselves sober enough to renew their orgies.

Parliament at length endeavored to arrest this national epidemic of suicide by imposing heavy taxes on the manufacture and sale of spirits, but the passion for liquor had grown too strong for the law. Violent riots ensued, and the taxes were soon evaded by clandestine manufacture and sale, while smuggling became very common. In 1749 more than four thousand persons were convicted of selling spirits without a license, while the number of private gin-shops was estimated at more than seventeen thousand. As a consequence, crime and immorality of every kind rapidly increased.

The London physicians stated in 1750 that in and about the city there were fourteen thousand cases of illness, mostly incurable, which could be directly traced to gin. Fielding in 1751 ascribed the increase of robbery "to a new kind of drunkenness unknown to our ancestors," and declared that gin was the principal sustenance of more than one hundred thousand of the people of London. He predicted that if the rage for gin continued at the same rate for twenty years, there would be "very few of the common people left to drink it." At that time more than 11,000,000 gallons were annually consumed, and the death-rate was so great as decidedly to check the increase of population.

In 1751 new and more stringent parliamentary measures were adopted, which had an important effect in decreasing the rage for liquor. Distillers were prohibited, under penalty, from themselves retailing or selling to unlicensed retailers. Debts for liquor of less than twenty shillings

were made irrecoverable by law. Licenses were granted only to persons of a certain grade of respectability, while the penalties for unlicensed retailing were greatly increased in severity. This and subsequent measures produced a marked diminution in drunkenness, while the disease of dropsy, which had become of unprecedented prevalence, immediately declined. Yet the evil was by no means ended, and during the remainder of the century the gin-shop constituted a severe check to the moral and commercial progress of England. Of all the pictures of Hogarth, none are more impressive than those where he represents the different conditions of a people whose natural beverage is beer and of a people who are addicted to gin. His "Gin Alley" and "Rum Alley" are worth ten chapters of argument in teaching the beastliness of drunkenness.

Of the drunkards in the higher classes of society, Lecky says that Addison was not free from it; Oxford, a man of high character, did not hesitate to come drunk into the presence of the queen; Bolingbroke sat up whole nights drinking; Walpole, when a young man, was made by his father to drink twice to his once, so that he might not in his sober senses behold his father in a state of intoxication; Carteret clouded his brilliant intellect by drink; and even Poulteney, the most religious politician of his time, shortened his life by drinking.

As an illustration of the state of affairs in the highest society, and of the toleration with which drunkenness was received, we may quote from a letter, now among the manuscripts of the British Museum, written by the private secretary of the duchess of Marlborough to Pope the poet. It begins thus: "Sir, my lady, the duchess, being drunk, was unable to see you yesterday."

Much more might be said about the consumption of ardent spirits in the British Islands and the generally prevailing

intemperance on the continent of Europe during the same period, but it seems unnecessary to multiply examples. It will suffice to say that beer in Germany, wine and brandy in France, gin and ale in England, whiskey in Ireland and Scotland, and similar strong liquors in Holland, Sweden, Russia, and other European countries were imbibed with an unlimited profusion that filled all these nations with drunkards, and that at the opening of the nineteenth century the prevalence and the evil effects of intemperance were as great as they had been at any time during the history of the world.

It must not, however, be supposed that at any time during the history of mankind drunkenness has been universal, though there have been periods in which the great mass of the population, women little less than men, became to a greater or less extent intemperate. Yet examples of abstinence have not been wanting at any period, and many illustrious instances might be named. In later English history the poet Milton and Locke the philosopher were strictly temperate, and Dr. Johnson became so in his later life. The poet Cowper painted the intemperance of the land in verses of the most biting satire. Dr. Erasmus Darwin was a prohibitionist of ultra type. Of religious societies, that of the Quakers from its origin inculcated the strictest temperance, and the same may be said of the early Methodists. Yet despite these and many other illustrious examples which might be given, it may justly be said that up to the opening of the present century "the people" had never fairly risen in rebellion against the evil of intemperance, while the history of prohibitory efforts clearly indicates that only by the support of the people at large can success be ever attained.

CHAPTER V.

THE ADVENT OF RUM IN AMERICA.

OUR review of intemperance in the past brings us now much nearer home—namely, to the consideration of its development in America from the comparative abstemiousness of the early settlers to the abnormal excess of liquor-drinking during the first quarter of the nineteenth century.

The settlers of America brought two potent destructives to aid them in sweeping off the aboriginal inhabitants—the musket and the rum-bottle. It is not easy to decide which was the most murderous in its effects. The savages of this country, as elsewhere, though with a great natural proneness to stimulants, did not possess any powerful intoxicating drinks. In fact, we have no proof that they possessed any, though the Aztecs of Mexico had attained to the civilized vice of intoxication. To the savage souls of the aborigines the effects of alcohol came as a new and magical revelation. The newcomers were not long in teaching them the qualities of this death-dealing gift. In the voyage of Henry Hudson up the river that bears his name a brandy-bottle was the first of his gifts to the natives. Fearing, as he says, that the Indians meant treachery, and wishing to throw them off their guard that he might test their faithfulness, he invited several of the chiefs into the cabin of his ship, the Half Moon, and plied them well with the new and strange beverage.

One of them became drunk, doubtless played the fool as drunken men seldom fail to do, and soon fell into the sleep of intoxication. His companions, astonished and alarmed

at these strange symptoms, made a rapid retreat from the ship, leaving him behind. They returned some time afterward, bringing beads, perhaps with the hope of bribing or exorcising the "foul fiend" who had taken possession of

their unlucky friend. The drunken chief did not sleep off the effects of his debauch till the following morning, when he awoke with no trace of ill effect in body, but with that perilous craving of the mind which has since then brought destruction to many of his race. As the ship sailed on up the stream he was eager to remain on board, hoping to obtain from the white "gods" a renewal of their *divine* gift.

Thus to the Indians of New York came that insidious, death-dealing agent than which nothing has been more effective in sweeping them from the face of the earth.

Beer, brandy, and wine came at once into use in the American colonies. The laws called them "the good creatures of God," and taverns were not only licensed to sell, but were required to keep a stock of them on hand. Yet in the early colonies excess in drinking was deprecated and punished. Severe laws were passed against tippling-houses and drunkenness.

The Puritan colonies of New England were particularly earnest in their efforts to repress intoxication. From the early records of Plymouth we learn that John Holmes in 1633 was sentenced to the stocks and a fine of twenty shillings for drunkenness; in 1635, Joseph Bidle was fined forty shillings for the same offence; in 1636, Thomas Savery was publicly whipped. Various similar instances might be given, yet they are so few as to indicate that very little drunkenness existed.

The settlers of the Massachusetts colony made similar efforts to repress intemperance. In 1639 a law was passed that forbade the drinking of healths, from the tendency of the custom to lead to drunkenness and quarrelling. In 1645 was enacted a law that fined all innkeepers who permitted any one to become drunk or to sit tippling for more than half an hour in their houses. It was considered excessive drinking when more than half a pint of wine was allowed at one time to one person.

In 1646 a more stringent measure was passed, which took radical steps to prevent the sale of liquor by any but licensed houses; and in 1654, as drunkenness appeared to be on the increase, it was ordained that "None licensed to sell strong waters, nor any private householder, shall permit any person or persons to sit tippling strong waters, wine, or stronge beere in their houses, under severe penalties—for the first offence twenty shillings, and in default of payment to be set in the stocks; for the second offence, forty shillings and for-

feiture of license; for the third, to be put under a twenty-pound bond for good behavior, with two sufficient sureties, or be committed to prison."

The settlers of Connecticut were equally determined to prevent excessive drinking. In relation thereto there is a story of considerable interest: A vessel from Boston touched at Norwalk, whereupon the report quickly circulated through the town that it had on board a barrel of rum which the captain proposed to land. An indignation meeting of the principal citizens was at once held, and the captain was asked if he actually had such a freight and intended to unlade it in their realm. He replied that such was his intention.

"You shall never land it on our shores!" cried the indignant and horrified settlers. "What! a whole barrel of rum! It will corrupt our morals and be our undoing."

In the colony of New Hampshire, whose settlers were more worldly in character than their Puritan neighbors to the south, rum was made to serve a commercial purpose. Too poor to indulge freely themselves, they used this beverage as an article of trade with the Indians, who were only too ready to exchange furs for liquor. Two quarts of rum would buy a fine otter's skin, with a proportionate price for other furs. The trade proved highly profitable to the whites, who, while somewhat abstemious themselves, had no scruples against furnishing the Indians with ready means of intoxication.

In the other colonies legal restrictive measures were taken, but without effect. A prohibitive law against the sale of wine and ardent spirits in Virginia was passed in 1676, but it remained a dead letter. In Pennsylvania, in 1682, it was ordained that "drunkenness, encouragement of drunkenness, drinking or pledging of healths, should be punished by fine and imprisonment." Laws to the same effect were enacted in other colonies, yet despite every effort the use of strong liquors gradually increased, though it was far from

attaining in the early period of the country to the excess which at that time existed in England. Only in Canada did drunkenness grow common at an early date. Brandy in that cold climate quickly became an every-day beverage, and by 1700 the land was filled with drinking-houses. The town of Three Rivers, for example, consisted of but twenty-five houses, at eighteen or twenty of which liquor might be had. Similar conditions existed in Montreal and Quebec. The consequences, as may well be imagined, were ruinous to the prosperity of the colony.

The passionate desire of the Indians for strong drink was differently dealt with by the different colonies. While New Hampshire supplied them freely, and the Dutch of New Netherlands were equally unscrupulous, the settlers of Massachusetts passed severe laws against furnishing them with liquor. Some of the wiser sachems, perceiving the effect that was being produced upon their people, earnestly requested the people of New Hampshire to sell them no more rum. This request was disregarded, and the immoral traffic went on.

In Canada the influence of the Jesuits was exerted against supplying the Indians with liquor, and was so effectual that for a number of years no Frenchman "dared to give a glass of brandy to an Algonquin or a Huron." The savages, in consequence, took their peltries to the Dutch, who readily supplied them. As a result, the Canadian trade with the Indians rapidly fell off, while it was also perceived that the savages were coming under the influence of the Dutch parsons. These results were too much for Canadian scruples, and in 1666 the restriction was removed. From that time forward Jesuits as well as others used brandy in trading with the Indians.

As a natural consequence, drunkenness became as prevalent with the red men as it was with the whites of Canada,

and the streets of Montreal and Quebec presented frightful pictures of dissipation and violence. Charlevoix, who reached Canada in 1705, says, "Husbands, wives, fathers, mothers, brothers, and sisters were frequently seen in the

streets of Montreal in a state of intoxication, worrying one another with their teeth like so many enraged wolves." Nothing further need be said as to the effect, in extirpating Indians, of this potent auxiliary of the musket.

The efforts to repress intemperance in America, as we have seen, had proved of considerable efficacy during the seventeenth century. After the year 1700 their effect gradually vanished and intemperance increased, until it reached its ultimate height in the early days of the succeeding century.

One main cause of the development of intoxication in

America during the eighteenth century was the introduction of rum, at first imported largely from the West Indies, and then manufactured still more largely in New England. This powerful liquor, one of the strongest of all intoxicants, was a resultant of the extensive culture of sugar-cane, being distilled from molasses, the cheap residuum of the sugar product. It was first produced about the middle of the seventeenth century, and quickly followed sugar as an article of import to the American colonies.

By the year 1700 the distillation of rum from molasses had begun in New England. Its manufacture extended to other colonies, but New England continued the principal centre of the disreputable industry, and the product became widely known as "New England rum," a large export trade in this American staple springing up with Europe and elsewhere. As rum was used at home to pay the Indians for furs, so it became the currency in Africa to pay for slaves. It would be difficult to say who suffered the most from the vile bargain, the slaves or those who sold them for such perilous coin.

In Newport, Rhode Island, there were thirty rum-distilleries, and before the close of the century as many were established in Boston. At one time the price of this villanous product was as low as fourpence a quart, and the means of growing "as drunk as Bacchus" were within the reach of the poorest laborer.

The alarming development of intemperance in America during the period under consideration has been ascribed to several causes. Principal among these were the severity and fickleness of the climate, the absence of grape-culture, and the abundance and cheapness of molasses, through which rum took the place of the wines of Europe. The plentiful crops of grain also aided in deluging the country with intoxicating drinks. The high rewards of labor, and the plenty enjoyed

by the inhabitants, enabled every one to obtain an abundant supply of intoxicating liquor, and during the half century after the Declaration of Independence intemperance attained a development in America hardly equalled by that of Britain and Scandinavia, and unapproached elsewhere. It is estimated that thirty thousand deaths were annually due to this cause alone, while nearly or quite one-fourth of the families of the United States were sufferers from immoderate drinking—usually of the father of the family.

The two wars of the eighteenth century helped to increase this abnormal thirst. In the French and Indian War rum formed a part of the army rations, it being held that the soldiers could not stand the severity of the winters without some such stimulant. Rumsellers followed the camps, and at the end of the war it was found that many previously temperate persons had become drunkards. The demand for rum was much greater after than before the war, distilleries sprung up everywhere, and an abundant supply met the abnormal demand.

In evidence of how greatly the early temperance of the New England colonists had declined we may quote from a sermon delivered in 1775: "Vast numbers of young and old, male and female, are given to intemperance, so that it is no uncommon thing to see drunken women, and I fear there are many of our youth who are training up for rank drunkards."

The Revolutionary War added to this growing demoralization. The distillation of spirits enormously increased through the check to foreign commerce, and the wines and beers which had formed a fair share of the preceding stimulants were everywhere replaced by more powerful liquors. As in the previous war, rum and whiskey formed part of the army rations, and thousands of drunkards were made in the army. At the end of the war the thirst for these fiery bev-

erages had become almost universal, and the political freedom which the colonists had gained was accompanied by a new slavery—that to the most debasing of the appetites.

Dissipation was universal, alike at marriages, christenings,

THE MORALS OF THE BOTTLE.

and funerals. Every occasion that brought people together brought out the rum-bottle. We hear of a gallon of wine and one of cider being charged as "incidentals" to the funeral of a pauper, while the burying of the Rev. Thomas Cobbett in 1685 was washed down with a barrel of wine and two of cider, with "some spice and ginger for the cider."

A court could not be held without a considerable modicum of wine and spirits, while juries were aided in their deliberations by the same strange aid to cool judgment. Taverns

everywhere existed, and formed the favorite club-houses of the inhabitants, where, around the great open fireplaces with their enormous blazing logs, the popular drinks of flip, egg-nog, punch, and apple-jack went the rounds of the gossiping assembly, whose evening newspaper was a bowl of punch and the chat of tipsy newsmongers. The drinking of the common people was very sociably conducted, the same mug or bowl passing round from lip to lip.

The clergy were but little better in this respect than the laity. The Rev. J. N. Tarbox says that "ordinations were scenes of festivity, in which copious drinking had a large share, and an ordination ball often ended the occasion. Not very far from the period of the Revolution several councils were held in one of the towns of Massachusetts, where the people were trying to get rid of a minister who was often the worse for liquor even in the pulpit, and once, at least, at the communion table; but some of the neighboring ministers stood by him, and the people had to endure him till his death."

It was not unusual for towns to vote "to buy a barrel of rum to raise the meeting-house;" and there was, indeed, hardly a conceivable occasion in which liquor was not an essential element. It served to allay heat and to banish cold, to double the transport of joy and to dry the tears of grief; while, though everybody was not a drunkard, the idea of total abstinence scarcely existed, it being generally held that liquor was essential to the health of the community.

Elder Crockett, a popular pastor, whose countenance had become florid in his old age from a half century of potations, meeting one of his earlier friends, who had grown suspiciously corpulent, inquired, "How is this, Brown? Is this solid flesh or is it rum bloat?"—"Rum bloat, elder, nothing else. And I can safely swear that you, during these many years, have been painting *your* face with something

stronger than cold water." It is hardly fair, however, to single out by name one pastor from the mass of ministerial worthies on whom rum must have made its mark.

AFTER THE REVOLUTION.

The half century between 1775 and 1825 was the period of the culmination of drunkenness in America, the era in which travellers from Europe truly declared that intemperance was "the most striking characteristic of the American people," and in which, in the words of a French official, whiskey was "the best part of the American government." It was the era in which the various causes tending to produce intoxication in the colonies had reached their ultimate development, while the temperance reform movement had yet produced no visible effect; and at no time during the history of the world has there been a greater pandemonium of drunkenness than America presented during that discreditable half century.

The consumption of spirits continued to increase during the whole period until the first effectual check was put to it by the activity of the temperance reformers after 1825. From 1792 to 1810 the number of distilleries in the United States increased from 2579 to 14,191. In 1792 the consumption, principally of distilled spirits, amounted to 11,008,447 gallons. In 1810 it has been given as a low estimate at 33,365,559 gallons. During the period involved the population had not quite doubled. This estimate makes an average in 1810 of four and four-sevenths gallons for every person in the country, or, leaving out the probable non-drinkers, of nearly ten gallons to each person.

To quote from Mr. Dexter, president of the "Massachusetts Society for the Suppression of Intemperance" in 1814: "The solemn fact is, more than four times as much spirit is consumed on the farm now as was used upon the same farm,

by the same conductors of it, twenty years ago. The pocket-flask is grown into a case-bottle, and the keg into a barrel. This fact is not affirmed upon light evidence. The consequence is found to be that the bloated countenance and the tottering frame are become a frequent spectacle among the

yeomen of the country, once regarded, even to a proverb, the healthiest, the hardiest, the happiest class of the community."

The vice of drunkenness continued to increase from that period to 1825, when the mad carnival of intoxication in America reached its ultimate height. The annual consumption of spirits and wine steadily advanced from two and a

half gallons per head in 1792 to four and four-sevenths in 1810, and to seven and a half gallons in 1823, according to the estimate of the *Boston Recorder*. In the latter year there were "poured down the throats of ten millions of people seventy-five millions of gallons of liquid fire, mingling and flowing with their life-blood."

As examples of the general condition of affairs, it is stated that the nineteen hundred inhabitants of the town of Fitchburg, Massachusetts, consumed one hundred hogsheads of rum in the year 1825, and Shrewsbury, with fourteen hundred inhabitants, swallowed one hundred and twenty hogsheads, while thirty-four families of Salisbury, Connecticut, consumed twenty-nine and a half gallons of rum to each family. Of another town in Connecticut it is stated that one hundred of its inhabitants used sixty-four gallons each annually, or one pint and a half each per day.

In certain newly-developed regions of the country whiskey is said to have been almost the sole product. As in modern times corn is fed to hogs as a more portable mode of carrying it, so in the past grain was converted into whiskey for the same purpose, it being a common saying that "a horse could carry only four bushels of rye, but he could carry the whiskey made from twenty-four bushels."

This devotion to whiskey as the main article of manufacture was particularly the case in Western Pennsylvania, where, indeed, it acquired national importance as the origin of the celebrated "Whiskey War," one of the most notable events of Washington's term of Presidency. To quote from McMaster,* "What a bank-bill was at Philadelphia or a shilling-piece at Lancaster, that was whiskey in the towns and villages that lay along the banks of the Monongahela River. It was the money, the circulating medium, of the country. A gallon of good rye whiskey at every store at

* *History of the People of the United States*, vol. ii.

Pittsburg, and at every farm-house in the four counties of Washington, Westmoreland, Alleghany, and Fayette, was the equivalent of a shilling piece. A tax of seven cents a gallon was, therefore, a crushing one."

It was sufficient, as it proved, to give rise to a dangerous insurrection. The excise law passed by Congress was violently resisted in the district in question, and the assessors were driven from the country, some of them being subjected to personal violence. The whole region finally broke into open revolt, and it became necessary to call out a military force to subdue the insurgents. It was the first instance in which the authority of the government, under the Constitution, to call out the militia of the States was exercised. Washington placed himself at the head of the improvised army and marched against the rebels. He finally left the force under the charge of General Lee, who led it across the mountains by a difficult route. This show of force was sufficient to put an end to the war. The loud-talking rebels dispersed, the enforcement of the law was secured, and the partisans of whiskey were forced to acknowledge that there was a higher law in the land than that of the bottle and the jug.

To get drunk in those days had no injurious effect on a man's standing in society. Kidder, in his *History of New Ipswich, New Hampshire*, says, "everybody drank more or less, from the minister and his deacon downward. They drank on all occasions. The doctor could not visit a patient without being offered his dose of stimulus; when the patient died the mourners stifled their grief with liberal potations. . . . . No one thought of making a friendly call or doing his shopping without enjoying the rites of hospitality in the shape of cider, toddy, sling, or flip; and on all working occasions, such as raisings and reaping, haying and highways, the 'eleven o'clock' and 'four o'clock' were absolutely indispensable to man and boy."

The Rev. Leonard Woods could reckon among his acquaintances "forty ministers, and none of them at a great distance, who were either drunkards or so far addicted to drinking that their reputation and usefulness were greatly impaired, if not utterly ruined." Another writer of the same period says: "A great many deacons in New England died drunkards. I have a list of one hundred and twenty-three intemperate deacons in Massachusetts, forty-three of whom became sots."

So great grew the thirst for ardent spirits, indeed, that bread was hardly more indispensable to the household. In laying in the family supplies this necessary was seldom forgotten, whatever else might be omitted, while no house was deemed to be provided for the winter without a plentiful stock of cider—six or eight barrels being considered a moderate store, while twenty or thirty were not uncommon.

Schouler's *History of the United States* says that "prior to 1825 the use of ardent spirits in the United States was almost universal, and intoxication might be pronounced the national vice. At the chief colleges liquor was freely sold from the booths upon public days, and municipal authorities would provide free punch for those who marched on a training-day. The clerks in the country store mixed their toddy together at noon, retailing liquor to customers for the rest of the day. The thirst of travellers by the wearisome stage and steamboat was proverbial. The office of an inn was styled the bar-room, and on the dinner-table stood decanters of brandy free to the guests."

Professor Calvin E. Stowe stated in an address in 1866: "My recollections cover a period of sixty years, the first twenty-five including the time when drinking habits were at their worst in this country. I was born and brought up in Middlesex county, Massachusetts, one of the best counties of one of the best States. Its moral condition would

compare favorably with the best portions of the country, and yet before I was four years old I was drunk. My father was not a drinker, but he considered it a duty of hospitality to furnish liquor to guests. Among other liquors he had a lot of cherry rum. One day he poured the cherries on the ground out back of the house. I got hold of them, thought them pretty good, ate a large quantity, and was made ingloriously drunk. It is about the first sensation I recollect, and a most painful one it was. Soon after this I went out to a part of the farm away from the house and found the men at their lunch. I stole a drink, and again got drunk. And so frequent were the temptations that it is astonishing that any one grew up sober. At the age of six my father died, and I went to live with my grandfather. He was a good man and a deacon in the church, but both he and his wife took their daily drams at eleven in the morning and at four in the afternoon, and always gave to me at the same time; and that was the custom of the country. Mr. O—— B——, a resident in that section, said that in his father's day—that is, in 1760—they laid in a pint of rum for haying on his father's farm; but his son in 1810 was obliged to lay in half a barrel of rum for haying on the same farm; so much had the drinking custom grown in fifty years. . . . . There was a grocery store in the town, kept by Deacon Eb, as he was always called, where an enormous amount of rum was sold. He failed, and in some way his account-books were scattered about the streets. We boys called them Deacon's Eb's psalm-books. The charges in them ran somewhat thus: 'To rum, to tod, to rum, to tod, to rum, to rum, to rum.' Nine out of ten of the charges were for either rum or toddy. I recollect being in a store one day when an old man came in who was once the owner of a fine farm. He was squalid and trembling, but called for toddy. With his trembling hands he just managed to raise a first and second glass to his lips.

He called for a third, and, instead of taking it in his hand, he was obliged to place it on the counter, lean over, and suck it up with his lips. I look back upon this period with perfect terror."

Certainly the movement for reform did not come too soon.

GIVING DRINK TO BABIES.

The picture here given, which doubtless was but one of thousands, depicts an extraordinary condition of society,

possibly without a parallel in the history of the world, and of which we, in these days of comparative sobriety, can form no adequate conception. Drunkenness had become the rule in the United States, and temperance the exception.

Professor Olmstead tells the following illustrative stories of the habits of "the good old times." He remarks:

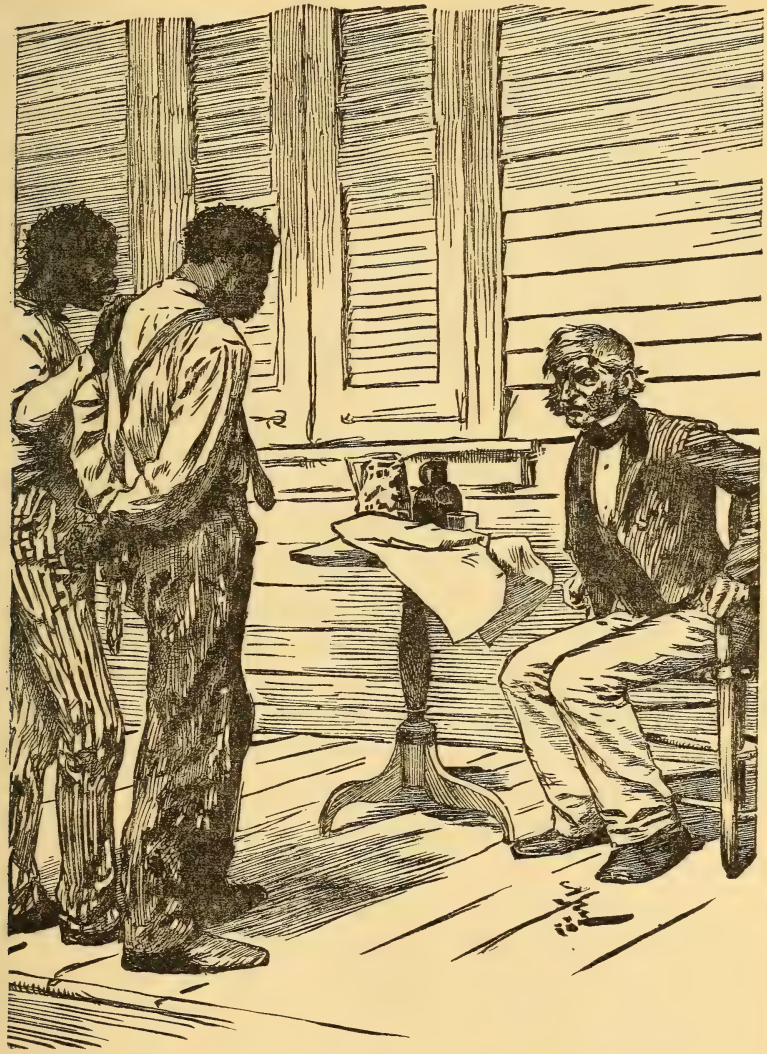
"If the education of children for drunkenness had been the object aimed at, a system better adapted to secure this end could scarcely have been devised than that which prevailed. It began with the mother, who quaffed frequent draughts of the stimulant to impart nourishment to her tender infant. As the boy grew up and mingled with other boys in their juvenile sports he soon learned to make the intoxicating cup an object of desire, and one for the attainment of which his skill at games was put in requisition."

In one scene, in which Olmstead was an actor, a party of boys played a game of ball, and the side that got beat was to "treat" the whole company. After the game was decided the losing side contributed their money, and it was found that they had enough to purchase a quart of rum. This was obtained at a neighboring store and converted into sling, of which the boys drank until all were gay and some were beastly drunk.

"As the boy grew older he was exposed to continual temptation. The farmer had his bowl of sling prepared for the whole family, and all were expected to drink. The father took the first sip, then the mother, then the eldest child, and so on to the youngest, when a 'double corner' was turned, and the bowl passed up the line again, ending with the father, who must swallow all that remained." "If the neighbors clubbed together to cart wood for one of their number, the rum drank sometimes cost more than the wood was worth."

He relates an anecdote of a farmer who laid in a keg of

rum for himself and wife, and to prevent over-indulgence he decreed that neither of them should take a drink without



THE EARLY MORNING GLASS.

paying for it. The old man soon grew thirsty, helped himself to a drink, and paid his wife six cents. Ere long she

took her dram in turn, and paid him back his six cents. And so the bout went on, each paying for every drink, until the keg was emptied, when it appeared that a single sixpence had paid for the whole of its contents. It was one of the cheapest double drunks on record.

In the South and West the evil was as great as in the North. Whiskey-drinking was the curse of the settlements on the Ohio and the Mississippi. Their development was greatly impeded, while profanity, quarrelling, and wickedness of every description prevailed to an extent never surpassed in Middle-Age Europe.

An early-morning glass of whiskey was deemed in the South so necessary to health that both sexes and almost all ages partook of it. The "eleven-o'clock" was also considered essential to the proper conduct of the day's business, while whiskey or brandy was an invariable accompaniment of dinner. This completed the ordinary day's doses, with the exception of the "night-cap" to secure sound sleep, but intermediate drinks *ad libitum* were required by good fellowship and inconvenient thirst. "Rum, seasoned with cherries, protected against the cold; rum, made astringent with peach-nuts, concluded the repast at the confectioner's; rum, made nutritious with milk, prepared for the maternal office; and under the Greek name of *paregoric* rum, doubly poisoned with opium, quieted the infant's cries.

"No doubt there were numbers that did not use ardent spirits, but it was not because they were not perpetually in their way. They were an established article of diet, almost as much so as bread; and with many they were in much more frequent use. . . . . Sots were common in both sexes of various ages and of every condition; and though no statistics of the vice were yet embodied, it was quite plain that it was constantly making large numbers bankrupt in cha-

racter, prospects, and property, and inflicting upon communities a large amount of physical and mental ill in their worst forms."*

We may relate an anecdote in illustration of the condition of affairs existing in respectable society. The story is told of William Wirt, the biographer of Patrick Henry and a man of distinguished position as an orator and author. He was in early life fond of social pleasures, indulged freely in the convivial habits of his time, and is said to have gained his second wife in the following manner: On an occasion of over-indulgence he became so intoxicated that on his way home he fell in drunken insensibility on the sidewalk. While he lay there, under the burning beams of the sun, a young lady passed, recognized him, and spread her handkerchief over his exposed face. When he recovered and saw the handkerchief with the initials of the owner, he was deeply affected. He afterward married the lady, and expressions in his letters to her indicate that some such circumstance actually occurred. He thanks her, in grateful tones, for rescuing him from the dangerous habit into which he was falling.

CHAPTER VI.

PIONEERING THE TEMPERANCE REFORM.

WE have given a brief review of the annals of liquor-drinking in the past, partly with the purpose of omitting no phase of the subject, but more particularly to prove to unbiassed readers that temperance reform is not, as has been asserted, a demand of unreasoning fanatics, but a necessary part of the world's great movement out of evil unto good. Intemperance is a vice of barbarians. It has no proper place in the higher civilization. But as the dark ages of the past have left us multitudes of laws, customs, ideas, and traditions which are entirely out of harmony with the world of the present, but are retained by man's innate conservatism, so it has left us this vicious demand for stimulants, which has become hereditarily ingrained in the human constitution, and needs to be removed by the radical processes of surgery, since it refuses to yield to the milder medicine of reason and persuasion.

The story we have told has a significance which all readers may not have perceived. And this is that the career of intemperance has pursued a steady course of development from its origin to its culmination in the early days of the nineteenth century. Since that period, as we shall seek to show in the coming chapters, a reversal of this development has set in, which can hardly fail to bring the world back in time to its primitive sobriety.

A rapid review of the facts given in the preceding chapters will show that such a development has taken place.

With the vast multitude of animals below man temperance is the universal rule. None of them have reached the stage of intelligence necessary to the production of alcoholic drink. The same was unquestionably the case with primitive man. How long this state of sobriety continued is, of course, beyond our power to affirm, but with the dawn of history we find man everywhere in possession of intoxicating beverages.

These early intoxicants, however, were mild, being principally composed of the pure fermented juice of the grape, with none of the deleterious matters subsequently added. There is abundant reason to believe, also, that the unfermented juice of the grape was largely employed as a beverage. It is still so used in the East in large quantities, being preserved by boiling. Thus prepared it forms a wholesome and agreeable drink. The term "wine" is there applied alike to fermented and to unfermented grape-juice, and in the statistics of ancient drinking there is little question but that the latter is often meant. Testimony in favor of this assertion is plentiful, though we have no space for it here. As for the fermented wine used, that of several of the ancient nations was produced from grapes incapable of yielding a liquor rich in alcohol, so that drunkenness could only be attained through immoderate indulgence.

The statue of Bacchus pressing the juice of grapes into a cup, of which we spoke in another chapter, and of which we there gave an illustration, is with good reason taken as evidence in favor of the theory above mentioned, that the pure juice of the grape was a usual and favorite drink with the ancients, and that the use of the word "wine" is no satisfactory evidence that fermented grape-juice was meant.

Such seems to have been the first stage of intemperance. A second was gained by an artificial strengthening of wine through admixture with powerful drugs, whose effect, however, could scarcely have been that of ordinary intoxication.

Various results were produced, stimulating or stupefying, with doubtless in many cases great injury to health. Beer was also now made, though we know little as to its strength.

In every stage of the movements to abate the evils of strong drink the advocates of the reform have had to meet the charge that "they wrest the Scriptures" and "the Bible is not a Prohibition book." There have not been lacking reckless spirits in every country rising up to contend that the history, and often the very language, of the Scriptures are not only tolerant of strong drink, but advisory as to its use. Even ministers of the gospel have been subsidized to write articles and make speeches upon the anti-biblical nature of prohibition. These ardent debaters are blinded by their appetites and carnal reasonings. They do not apprehend the purpose and spiritual meaning of these divinely-planned and preserved records. They are the inspired photographs of the environment, habitudes, and history of the providential people, whose experiences, errors, fortunes, and misfortunes are put forward for the warning and profit of all future peoples. No good man can mistake their import. They are a constant witness against strong drink ; they show the wisdom of the Creator as wholly opposed to their use among nations ; and the record of Christ shows a friend and Saviour of humanity whose whole nature and aims must for ever and absolutely antagonize strong drink.

In China and India a more powerful intoxicant was produced from rice at an early period, and in both countries it seems to have gradually replaced the milder wines and greatly increased the intemperance of those countries. We find the emperors of China sternly prohibiting drunkenness from "spirits" and wine, and ordering the uprooting of the vines; while in India the "Laws of Manu" denounce the drinking of sura, or "rice wine," under severe penalties. Intemperance in both countries had evidently become a serious evil.

The next stage in the development of drunkenness came in with the discovery of the art of distillation. This discovery seems to have been first made in Eastern Asia, though how remotely it is impossible to say. Alcohol was first known in Europe about seven centuries ago, but its use was for a long period confined to medicinal purposes, and the development of intoxication made no special progress until ardent spirits came into common use as a beverage some three centuries ago.

The growth of drunkenness through the use of this powerful intoxicant was greatly checked by the preference of the Teutonic nations for the beer to which they had been for ages habituated, and of the nations of the south of Europe for their native wines. But both beers and wines were strengthened by the addition of alcohol and by other means, and the development of intemperance went steadily on.

With the opening of the eighteenth century the use of alcoholic drinks became much more prevalent, and in England, Ireland, Sweden, and some other countries it grew during the century to be an evil of frightful proportions. In England gin-drinking became a vice of terrible aspect, which reduced the poor of London to a state of misery, disease, and destitution seldom paralleled during the history of mankind, and carried them off by thousands to the drunkard's grave. The daily scenes in one of the low gin-shops of that period formed a series of frightful pictures of depravity and low indulgence of the appetites which have nothing like them to-day upon the face of the earth. The temperance reform movement has cured in this one of the worst evils that ever afflicted mankind.

In Europe, however, the milder drinks—the beer of Germany, the ale of England, the wine of France and Southern Europe—were still largely used, but in America rum and

whiskey almost drove these less potent beverages from the field, and the appetite of the people of this country could brook nothing of a milder character than the throat-scorching and brain-maddening liquors above named. This unnatural appetite culminated during the first quarter of the present century. The development of intemperance had reached its highest possible point. For ages the demand for stimulants had been increasing, until it gained its ultimate level in this new country, with whose inhabitants the drinking of the most potent beverage known had become a universal habit, affecting the ministers of religion little less than their flocks, extending through every circle of society and every occasion of life, indulged in by both sexes and all ages, and deemed an absolute requisite of health, until the imbibing of this "good creature of God" became so ingrained a custom that a vast proportion of the people of America went to bed every night more or less intoxicated, and got up the next morning not more than half sobered.

The very grain of the American people was soaked through with rum, and if ever a reform was urgently needed in the history of the world, it was needed then and here. The tide of drunkenness had risen to its utmost height, and unless an ebb had set in the ruin and desolation which follow immoderate indulgence of the baser appetites must have come upon the people of this Western land.

THE VOICE OF REFORM.

But all virtue had not died out of the land. The character and extent of the evil were evident to all men of reason and judgment, and the voices of advocates of temperance were from time to time heard, at first feeble and unheeded, but ere long growing to a loudness and persistence that forcibly demanded attention.

A new phase in the history of intemperance had begun.

Efforts to check its development had been made at many times in the past by emperors, prophets, and priestly law-makers, as we have seen. Total-abstinence societies existed in the far past. Societies pledged against excessive indulgence are known to have arisen in Europe more than four hundred years ago. Yet nothing like the modern reform movement was ever before known in the history of the world. The prohibitory edicts of emperors and law-makers were spasmodic. They were not the work of, and were not sustained by, the people. Their sole support was in the voice of authority, and their influence was sure to die away with the decline of that authority. The interdicts of Buddha and Mohammed against wine were more permanent, but their effect in modern times has greatly decreased. The abstinence societies mentioned simply pledged the temperance of their members. They made no effort to reform mankind.

The first popular movement, therefore, against the dominion of intemperance by the aid of every possible means of propagandism, and the active agency of the reform section of the community, belongs to the nineteenth century. The people have risen at last against the huge evil that so long tied the hands of the world, and their efforts will never cease until a permanent reform has been achieved and the long reign of the demon of drunkenness has come to an end.

As to the character of the temperance societies of the past in Europe, we may describe that founded by Maurice, the landgrave of Hesse, in 1600. It was called "The Order of Temperance," and included among its members several princes and many of the leading nobles of Germany—dukes, counts, landgraves, rheingraves, and margraves. Of its laws, the first ran as follows: "Be it ordained that every member of this society pledges himself from its institution, which dates December 25, 1600, until the same day in December, 1602, never to become intoxicated." The daily allowance

of wine was limited to *fourteen glasses—seven at each meal.* Beer was also allowed at meals, but "Spanish wines, brandy, and geneva, strong malt liquors, as London porter (already in repute abroad) and Hamborough double ales," were forbidden. The seven glasses must make at least three draughts. The wines permitted by this notable society must have been weak, or the heads of its members strong, if none of its members showed the effect of their potations.

The modern temperance movement had its true inception just a century ago in the vigorous essay against liquor-drinking issued by Dr. Benjamin Rush of Philadelphia. Many others had raised their voices against intemperance during the eighteenth century—Locke, Johnson, Young, Cowper, Darwin, and others in England; Putnam, Adams, Franklin, and others in America. The religious societies of Friends and Methodists had advocated temperance, and taken active measures to promote it among their members. Yet not till the issue of Dr. Rush's celebrated pamphlet, "The Effects of Ardent Spirits on the Human Mind and Body" in 1785, was the method of personal example and influence definitely exchanged for an appeal to the world at large, in which the evils of intemperance were clearly and strikingly shown from a medical point of view.

This essay was republished in the *Gentleman's Magazine* of England in the following year, and in the *Gazette*, a Philadelphia newspaper. It was published in many American papers in 1789, and numerous subsequent editions have appeared.

It was the only important temperance document of that period, and, though far from coming up to the views at present entertained, its influence was probably the greater for this moderation. The time was not yet ripe for advanced doctrines.

Dr. Rush directed his efforts against the use of ardent

spirits alone. From these he advised drunkards to abstain "suddenly and entirely," counselling them, however, as a temporary expedient, on account of the debility which might follow, to use a "larger quantity of beer or wine than is consistent with the strict rules of temperate living."

This was somewhat severe advice for a period in which drinking was universal, and when even of Puritan New England a poet could say, with, as must be admitted, "more truth than poetry,"

> "Their only wish and their only prayer,
> For the present world and the world to come,
> Was a string of eels and a jug of rum."

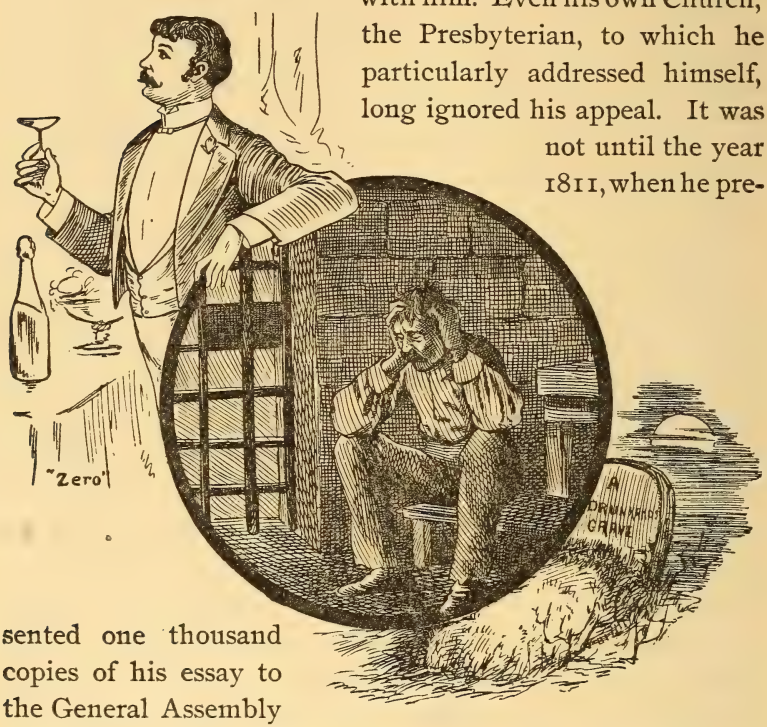
Dr. Rush was a man of deep religious sentiments, a patriotic American, and one of the signers of the Declaration of Independence. For years his convictions in favor of temperance had been growing, being strengthened by the abundant evidence of the hurtful effect of drink which his medical experience in that day must have brought him. In his essay his sentiments were declared with no uncertain voice. "Were it possible for me," he said, "to speak with a voice so loud as to be heard from the river St. Croix to the remotest shores of the Mississippi, which bound the territory of the United States, I would say, 'Friends and fellow-citizens, avoid the habitual use of these seducing liquors.'"

He calls on ministers of the gospel of every denomination to support him in his earnest appeal, and continues: "The loss of four thousand American citizens by yellow fever in a single year awakened general sympathy and terror, and called forth all the strength and ingenuity of laws to prevent its recurrence. Why is not the same zeal manifested in protecting our citizens from the more general and consuming ravages of distilled spirits?"

Accompanying the essay was a "Moral and Physical

Thermometer of Intemperance" with four scales, showing the gradual progress of the drunkard from zero to incessant drams, from idleness to burglary and murder, from sickness to madness and despair, and from debt to the gallows.

Dr. Rush spoke to an audience that was little in sympathy with him. Even his own Church, the Presbyterian, to which he particularly addressed himself, long ignored his appeal. It was not until the year 1811, when he presented one thousand copies of his essay to the General Assembly of the Church, that he succeeded in enlisting its attention. The Assembly then "confessed with shame the prevalence of the sin of drunkenness, even among some of the members of the household of faith," and appointed a committee "to devise measures which . . . . may have an influence in preventing some of the numerous and threatening mischiefs which are experienced throughout our country by the excessive and intemperate use of spirituous liquor."



The Methodist Church was even slower in raising its voice

in favor of temperance reform. Though as early as 1744 John Wesley had required abstinence from spirits in the members of his society, forbidden the selling of them by his followers, and declared that dram-sellers are "poisoners-general" who "drive men to hell like sheep," yet in 1813 when the following resolution was brought before the Methodist Church, "Resolved, that no stationed or local preacher shall retail spirituous or malt liquors without forfeiting his ministerial character among us," it was voted down.

Yet the influence of Dr. Rush's pamphlet proved powerful for good. The Presbyterian Church after its first declaration rapidly entered upon measures of reform. Dr. Clarke, the active organizer of the first temperance society, was stirred up to his action by reading Dr. Rush's pamphlet, and 172,000 copies of the essay had been printed by the American Tract Society before 1850, in addition to the large number printed by other parties. As revised and improved by the author it has been a highly valuable aid to the temperance cause.

EARLY TEMPERANCE SOCIETIES.

The first American association in favor of temperance of which we have any knowledge was organized in 1789 by a body of more than two hundred farmers of the county of Litchfield, Connecticut. The avowed purpose of this association was "to discourage the use of spirituous liquors." They resolved not to distribute any *distilled liquors* to their farm-hands. There is nothing to show that they objected to the use of fermented liquors.

Moderate as this pronunciamento may seem to us, it was enough to raise a decided stir among the men to whom the "'leven-o'clock bitters," and the rum supplied "for mechanical purposes" in raisings, ploughing-matches, and similar occasions, were looked upon as vested rights. Little less than a riot occurred. The reformers were accused of wish-

ing to cheat their hands of the liquor due them out of pure stinginess; they were mocked and insulted in public places; their fences were destroyed, their horses' tails sheared, their houses smeared with filth, and every method of annoyance short of actual violence was resorted to. They were looked upon as intolerable fanatics, and no one who could find employment with *more liberal* farmers would work for them.

Other individual movements in favor of temperance took place, but the first society for the promulgation of temperance ideas was "The Union Temperance Society of Moreau and Northumberland," organized in Saratoga county, N. Y., on April 30, 1808. The original mover in this organization was Dr. William J. Clarke, a young physician, who induced his pastor, Rev. Lebeus Armstrong, and Esek Cavan, a lawyer, to join him in the pioneer enterprise.

A temperance story is told by one member of this trio which is of sufficient interest to be here introduced. Mr. Armstrong tells us how he one day related to his father—who was given to the almost universal habit of his time—an account of a man who had broken his bottle, declaring that he would be a slave to it no longer. He continues:

"To this account the old gentleman listened with deep and solemn attention. I proceeded: 'Now, dear father, public notice was given yesterday that I would deliver a temperance address at the school-house on East Line on the 26th. How much strength and energy and effect would it add if I could be able to announce that my father has thus disposed of his jug of whiskey!' 'Bring it here,' said the old man promptly, 'and I will do it.'

"My mother and wife were requested to take their seat in the room where the old gentleman sat. The half-gallon stone jug, nearly half full of the poisonous beverage, was next presented in the presence of the family. 'Move those andirons apart,' said the old man, 'and set the jug between

them.' It was done as he directed. Rising from his chair, he took his large, heavy, self-made, hard-wood cane by the smallest end with both hands, and, after looking earnestly and silently at the object before him during a few moments, as though he was deliberating on the consequences of the crisis, he thus addressed the jug: 'I'll be a slave to you no longer.' Thus saying, with his might he smote the jug with the head of his cane, which dashed it in pieces into the fire. As the contents flamed up the chimney in lucid

demonstration that the poisonous composition was made to burn and not to drink, he exclaimed, 'That is well done; I'll never drink another drop of spirituous liquor during my life.' "

We need scarcely declare that the old man kept his word.

The Moreau society was organized, as we have said, on April 30, 1808. The story is told of Dr. Clarke that he had been so deeply impressed with the evils of intemperance through the reading of Dr. Rush's essay that he could not

rest. One dark evening, in the cool days of early spring, he rode three miles through the mud and knocked at Mr. Armstrong's door. On entering he remarked, before taking a seat, "Mr. Armstrong, I have come to see you on important business." Then, with an impressive gesture, he continued, "We shall all become a community of drunkards in this town unless something is done to arrest the progress of intemperance." In those few words lay the germ of the temperance-reform associations which have made such wonderful progress within the eighty years succeeding.

Dr. Clarke proceeded to describe his plan for a temperance organization. His host heartily entered into his views, and that night's conversation gave rise to the pioneer temperance society, which was organized under a constitution of fifteen articles with forty-three signers. The pledge taken was not a very severe one, nor the penalties for breaking it very onerous. The time was not yet ripe for radical measures. The constitution required that

"No member shall drink rum, gin, whiskey, wine, or any distilled spirits, ... except by advice of a physician or in case of actual disease (also excepting at public dinners), under the penalty of twenty-five cents; provided that this article shall not infringe on any religious rite.

"No member shall be intoxicated, under penalty of fifty cents.

"No member shall offer any of the above liquors to any person to drink thereof, under penalty of twenty-five cents for each offence."*

The "religious rites" at which members were privileged

* It may be of interest to state that in October, 1843, thirty-five years after its formation, the surviving members of this society met again, and on motion of Dr. Clarke passed the following: "*Resolved*, That the constitution adopted April, 1808, be amended by adopting the pledge of total abstinence from all that can intoxicate."

to get drunk without penalty were such occasions as funerals, weddings, church dedications, ministerial ordinations, and the like, at which free liquor was the rule.

There was certainly nothing in the constitution of this society, whatever there might have been in the resolution of its members, to excite alarm in the liquor-selling fraternity. It was a very small step upon the road of reform. Yet it excited wide attention, meeting with ridicule from some, while others denounced it as an attempt to deprive men "of the liberties peculiar to appetite."

Other societies followed. One in Maine is said to have bound those of its members who got drunk "to treat all round," while another in the same State pledged its members to be "sparing and cautious in the use of spirituous liquors at home; in social visits to decline them as far as possible, and to avoid them totally in retailing stores."

The second society in date was one organized on April 1, 1809, at Greenfield, Saratoga county, N. Y. This society has the honor of being still in existence, being now seventy-nine years old. It began with seven members of the Greenfield Congregational Church under the presidency of Rev. Elias Gilbert, presumably pastor of that church. It is said to have required entire abstinence from ardent spirits.

In October, 1812, a society for the "Reformation of Morals" was organized in Connecticut under the auspices of the Congregational Church. In February of the next year the "Massachusetts Society for the Suppression of Intemperance" came into existence. In the expression of its sentiments it occupied a somewhat lower plane than that of the earlier societies, its purpose being "to suppress the *too free use* of ardent spirits and its kindred vices, and to encourage temperance and general morality." The Rev. Dr. Marsh says of it that "the society did little beyond observing its anniversary by the preaching of a sermon, after which

preacher and hearers would repair to tables richly laden with wine. It was therefore without efficacy in rooting out the evil."

During the ten or twelve years succeeding numerous auxiliaries of this society were organized in Massachusetts and Maine.

Certainly, however, rum had no reason "to tremble on its throne" in consequence of the existence of these associations. It would have been difficult to express their dissent from the sin of intoxication in milder terms. Yet, according to Mr. Gough, the members of the original society were brutally treated, their cattle being hamstrung and their homes burned. It is not surprising that the rage for liquor steadily increased in the presence of a public feeling so strong as this. Not until the first quarter of the century was fully rounded was the voice of reform heard with that unmistakable ring which still sounds in its tones.

EARLY TEMPERANCE WORK IN THE CHURCHES.

The churches had not been idle during the period here covered. In 1797 a conference of the Methodist Church in Virginia resolved: "That we, the members of this Conference, do pledge our honor, as well as our word as Christians, not only to abandon the use of ardent spirits ourselves, except as a medicine, but also to use our influence to induce others to do the same."

About the same time the Presbyterian Synod of Pennsylvania passed similar resolutions, and also enjoined ministers to preach against the sin of intemperance. The Church Assembly, moreover, appointed a day of humiliation, fasting, and prayer "in view of the awful prevalence of intemperance." It was not until 1811, however, that this Church, stirred thereto by Dr. Rush's efforts, first took an attitude of open opposition to the prevailing evil. The committee

appointed by the Assembly of that year made a report in 1812, in which it earnestly and ably pointed out "the sin and mischief of intemperate drinking," and urged all ministers to warn their hearers against intemperance and "all those habits and indulgences which may have a tendency to produce it."

The prevalent and mischievous custom of treating, which has been such a powerful agent in the making of drunkards, was strongly protested against by the Church in 1818. This protest was specially directed to the "ministers, elders, and deacons in the Presbyterian Church," which seems to indicate that "treating" was a common practice among them. From this time forward the Church placed itself squarely in opposition to intemperance in all its forms, recommended its ministers to do their utmost "to suppress this abominable vice," and became active and earnest in its efforts for "the utter extermination of the traffic in intoxicating liquors as a beverage."

The Methodist Church, as we have seen, had seriously declined from its original standard of temperance by 1812, but the resolution then defeated was passed in 1816 on motion of the Rev. James Axley, a most ardent prohibitionist. His resolution declared that "no preacher shall distill or retail spirituous liquors without forfeiting his license." An attempt was made in 1820 to repeal this resolution, but without success, though a similar resolution in relation to distilling by members of the Church was defeated.

From 1816 forward the temperance sentiment in the Church grew decided. Little was said at this period about wine and malt liquors, but a firm stand was made against the sale and use of ardent spirits. In the words of Lyman Beecher, "We did not then say a word about wine, because we thought it was best in this sudden onset to take that which was most prevalent and deadly, and that it was as

much as would be safe to take hold of one such dragon by the horns without tackling another. But in ourselves we resolved to inhibit wine, and in our families we generally did."

The Society of Friends has never failed to place itself distinctly and decidedly on record against the practice of drinking. The New England Yearly Meeting protested against the excessive use of spirituous liquors in 1784, and four years afterward threatened to disclaim any of its members who persisted in liquor-selling. The Philadelphia Meeting took similar measures at the same period, and in 1806 queried, "Are Friends careful to discourage the unnecessary distillation or use of spirituous liquors?"

Similar steps were taken by the New York Yearly Meeting. In 1792 the reports showed "all members clear of the traffic except four." Monthly meetings were counselled to deal tenderly with those still in the business, but "if not brought to such a sense of their misconduct as to refrain from that traffic, to disown them."

These measures were directed against dealing in ardent spirits, and little is said about their use as a beverage during the period under consideration.

No other Church appears to have taken any decided steps in favor of the temperance reform prior to 1825, with the exception of the sect known as the Tunkers, which since 1778 had sternly opposed intemperance among its members; and the Congregationalists, who earnestly favored the movement. In 1810 the Rev. Heman Humphrey, pastor of a church at Fairfield, Connecticut, afterward for twenty-two years president of Amherst College, preached six sermons against intemperance, probably the first series of sermons on that subject ever delivered. The Rev. Calvin Chapin of Rocky Hill, Connecticut, in 1812, advocated total abstinence from spirituous liquors as the only cure for intem-

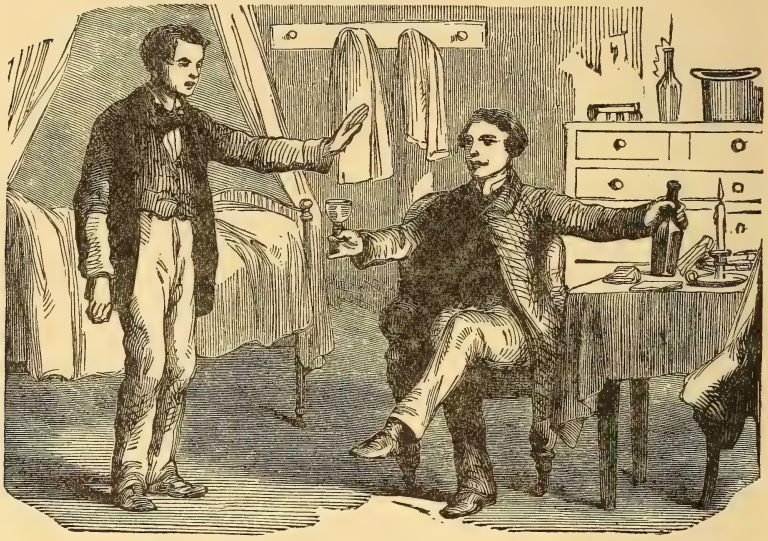
perance. During the same period Lyman Beecher, who had already advocated temperance in the pulpit, became an earnest and prominent adherent of the cause. A report made by a committee on the evils of intemperance, presented to the General Association of the Congregational churches of Connecticut in 1812, stated that "they did not perceive that anything could be done." "When I heard this," says the doctor, "the blood started through my heart, and I arose instanter and moved that another committee be appointed." Of this committee he was made the chairman, and the next day he presented an elaborate report, of which he says, "It was the most important paper I ever wrote in my life." He remarks that he was "not only headstrong but heartstrong." In 1813 he preached a famous sermon on "A Reformation in Morals Practicable and Indispensable," but his great service to the cause of temperance was by his celebrated "Six Sermons" delivered in 1825, of which we shall speak further in the next chapter.

Major C. B. Cotton tells a story which shows in the strongest light the evils of ministerial drinking, which prevailed to some extent even after the inception of the temperance reform:

"At an ecclesiastical convention a few years ago a discussion on temperance brought up the wine question. A part of the clergy advocated its entire disuse, and a part took the other side. At length an influential clergyman rose and made a vehement argument in favor of wine, denouncing the radical reformers for attempting to banish this token of hospitality from use. When he had resumed his seat a layman, trembling with emotion, rose and asked if it was allowed for him to speak.

"The chairman having signified that he would be heard, he said: 'Mr. Moderator, it is not my purpose in rising to answer the argument you have just listened to. My object

is more humble, and I hope more practicable. I once knew a father in moderate circumstances who was at much inconvenience to educate a beloved son at college. His son became dissipated through the evil influence of tempters among



College Temptations.

his college companions, but after he had graduated and returned to his father the influence of home acting upon a generous nature actually reformed him. His father was overjoyed at the prospect that his cherished hope of other days might still be realized.

"'Several years passed, when the young man, having completed his studies and about to leave his father for the purpose of establishing himself in business, was invited to dine with a neighboring clergyman distinguished for his hospitality and social qualities. At this dinner wine was introduced and offered to the young man and refused, pressed upon him, and again firmly refused. This was repeated, and the young man was ridiculed for his singular abstinence. He was strong enough to overcome appetite, but could not

withstand ridicule. He drank and fell, and from that moment became a confirmed drunkard, and not long since filled a drunkard's grave. Mr. Moderator,' continued the old man, with streaming eyes, 'I am that father, and it was at the table of the clergyman who has just taken his seat that this *token of hospitality* ruined the son I shall never cease to mourn.'"

To the above we may add another anecdote, bearing upon the state of affairs in the churches at a somewhat later date. A prominent member of a church, who met his pastor as he was about to enter the pulpit, whispered in his ear:

"Be very careful not to say anything in your sermon about the manufacture, sale, and use of intoxicating drinks, for Mr. ——, the distiller, who contributes largely to the support of our church, I see is present."

"Well," asked the clergyman, "what shall I preach about, if I may not speak of such an evil?"

"Why," replied the member, "preach about anything—anything else; preach about the Mormons; there is not a single Mormon in our congregation."

CHAPTER VII.

THE AGITATION FOR TOTAL ABSTINENCE.

THE history of the second stage in the temperance movement may be held to properly begin with Dr. Beecher's famous "Six Sermons on Intemperance"—sermons which are still accepted classics of the cause. No more masterly picture of the evils of drunkenness has ever been made, and their influence was at once vigorous and wide-spread. So far the reformers had rather played with the enemy than decidedly opposed it. Nothing could be hurt that was dealt with so tenderly. Yet, on the other hand, intemperance had become such a power in the land that it seemed not safe to handle it too roughly. It appeared necessary to fire blank cartridges for a while, before the time would be ripe for the Napoleon of reform to discharge his shotted guns into the enemy's camp. Beecher was the Napoleon, and his six sermons the shotted guns. From the day of their delivery the advocates of temperance ceased to deal with drunkenness as if they were afraid of it. Immediately afterward the stand was taken which has been to this day maintained—that of total abstinence.

It was a drunken ordination incident which first woke up Dr. Beecher to the immense advances of intemperance, and roused him to an ardent crusade against the evil. He himself, in his autobiography, tells us how he became specially aroused to the delivery of these sermons. He was then stationed at Litchfield, Connecticut.

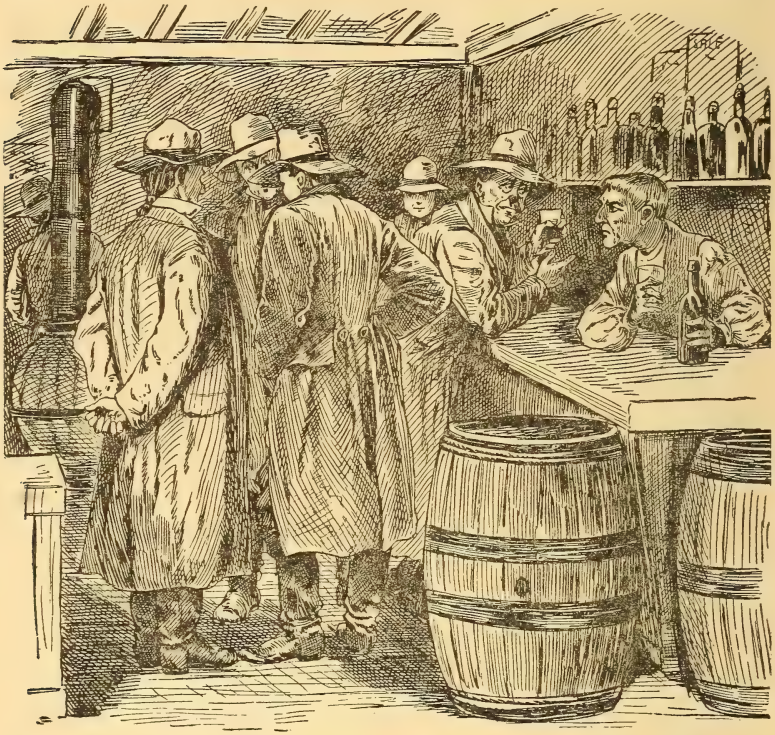
"There was a neighborhood," he said, "about four miles out where I used to preach on Sabbath afternoons and have a lecture in the week. The first time I went was during a revival of religion, in which Mr. —— and his wife became pious. . . . . His house was my home when I went out there to preach and spend the night. . . . . The meetings about this time had been discontinued for some cause, and on setting them up again I preached at his house as usual, but it did not go as it used to, and the second time the same. After the lecture I went outdoors a few moments, and when I came in found he was abed and his wife was weeping. I felt a shock of presentiment. I drew up my chair by her side and said, 'What is the matter?'—'Oh, matter enough,' said she.—'Who is it? Is it your father?' I knew he had some tendencies that way. She told me it was her husband too.—'Is it possible? is it possible?'—'Yes, it is possible.'

"I thought to myself as I rode home, 'It is now or never. I must go about it immediately, or there is no chance of their salvation.' These sermons I had projected early. They were laid by to be finished when I could get time. I knew where they were. I had laid them up. So I began the next Sabbath, and continued as fast as I could write them—one every Sabbath, I think. I wrote under such a power of feeling as never before or since. They took hold of the whole congregation. Sabbath after Sabbath the interest grew, and became the most absorbing thing ever heard of before—a wonder of weekly conversation and interest, and, when I got through, of eulogy. All the old farmers that brought in wood to sell, and used to set up their cartwhips at the groggery, talked about it, and said many of them would never drink again.

"The father was rescued, but the son was carried away. . . . . His mother was an habitual drinker, and the thirst was in his constitution. He was a retailer, and so became

bound hand and foot. He reformed for a season, but went back."

These sermons, on the "Nature, Occasion, Signs, Evils, and Remedy of Intemperance," have been published in numerous editions and translated into many languages. Their



Old Farmers at the Groggery.

influence has been felt around the world, and they have very probably been read by more persons than any other temperance document ever issued.

We may quote a passage from one of the temperance sermons of this "heartstrong orator" as an example of his earnestness and power:

"Our vices are digging the grave of our liberties, and

preparing to entomb our glory. . . . . Our institutions, civil and religious, have outlived that domestic discipline and official vigilance in magistrates which render obedience easy and habitual. Drunkards reel through the streets day after day and year after year with entire impunity. Profane swearing is heard, even by magistrates, as though they heard it not. . . . . Truly we do stand on the confines of destruction: we are becoming another people. . . . . Can we lawfully amass property by a course of trade which fills the land with beggars, and widows, and orphans, and crimes—which peoples the graveyard with premature mortality, and the world of woe with its victims of despair?

"Could all the forms of evil produced in the land by intemperance come upon us in one horrid array, it would appall the nation, and put an end to the traffic in ardent spirits. If in every dwelling built by blood the stone from the walls should utter all the cries which the bloody traffic extorts, and the beam out of the timber should echo them back, who would build such a house? What if in every part of the dwelling, from the cellar upward, through all the halls and chambers, babblings and contentions, and voices, and groans, and shrieks, and wailings were heard day and night? . . . . Oh! were the sky over our heads one great whispering-gallery, bringing down about us all the lamentation and woe which intemperance creates, and the firm earth one sonorous medium of sound, bringing up around us from beneath the wailing of the damned whom the commerce in ardent spirits had sent thither, these tremendous realities, assailing our sense, would invigorate our conscience and give decision to our purpose of reformation.

"But these evils are as real as if the stone did cry out from the wall and the beam did answer it. . . . . They are as real as if the sky over our heads collected and brought down about us all the notes of sorrow in the land, and the

firm earth should open a passage for the wailings of despair to come up from beneath."

Appeals like this could not fail to give new earnestness to the temperance movement, and rouse the land as it had never been roused before.

Could inebriates be made to feel the full horror of the sin

Midnight Voices of Doom.

of intemperance as here so thrillingly depicted, to hear the wails of those who suffer from their criminal indulgence thus centring from all the land upon their ears, should

we not have them to start from their beds in the dead of night, cast the symbol of their sin in terror to the floor, and gaze with startled and bloodshot eyes into that shadow-land of woe and misery from which these awful tones of accusation come as the words of doom came to Belshazzar in the midst of his power and revelry?

We have now reached the period in which the temperance reformation was suddenly to become a power in the land. Its earlier advocates, as we have seen, had confined their efforts to an endeavor to check the immoderate use of ardent spirits, leaving men free to drink spirits in moderation and as much wine and beer as they chose. Indeed, it was the general belief of the period that liquor was necessary to health, brain-power, and social enjoyment. Those who did not drink were looked upon as weaklings, incompetent to stand hard work or extremes of weather. A barn could not be raised without a keg nor a meeting-house without a barrel of rum—not to support the timbers, but apparently to *support* the timber-lifters. The organization of one of the early societies, Dr. Dorchester tells us, took place in a tavern, and the officers before leaving treated at the bar. The president filled his glass nearly full of strong liquor, and tossed it off with the following remark: "Now, brethren, let us show to the world that we can drink in moderation."

Yet feeble and inconsequential as seem these efforts, they were probably of more use, considering the general prevalence of intemperance, than radical measures would have been. They gained a growing body of adherents, and taught the public to look with some degree of favor upon a movement to which even the drunkard could not well object. As Dr. Beecher says, "We took the only ground we could at that time without having all our efforts cover us with shame. We attacked first what we met first, and that was the van of the enemy's power."

The pioneers, in and out of the Church, had done their work, and the time had come for a more radical step of progress. The land in front had been cleared to some extent of its obstacles, and a road opened for an "advance in force." A decided movement was urgently needed, for rum was still lord of the land and the Church. As late as 1825, at the installation of Dr. Leonard Bacon in the First Congregationalist Church of New Haven, the society furnished free drinks to all who cared to order them at the hotel bar. The Rev. Dr. Ide of Medway, Massachusetts, who preached in favor of abstinence, one morning found a barrel of rum on his church steps as a gentle hint from his congregation that rum and religion were foster-brothers, and that he had better find some more acceptable subject for his discourses. In 1822 it was considered a "strange doctrine" when Dr. Justin Edwards declared that entire abstinence from distilled spirits was the only method to keep men from becoming drunkards.

The last-named speaker published in 1825 a temperance tract called "The Well-conducted Farm." It had a wide circulation, and was of much use in preparing the country for the decided measure about to be taken at the instance of its author.

TOTAL ABSTINENCE FROM ARDENT SPIRITS.

On the 10th of January, 1826, a few friends of temperance, who had come together at the invitation of Dr. Justin Edwards, met in Boston to consider the vital question, "What shall be done to banish the enemy from the United States?" The result of their deliberations was the formation of a society whose members pledged themselves to *total abstinence from ardent spirits.*

A committee was appointed to prepare a constitution, and the meeting adjourned. On February 13th a second meet-

ing took place, at which the constitution was presented, approved, and adopted. The following gentlemen were elected officers: Hon. Marcus Morton, President; Hon. Samuel Hubbard, Vice-President; William Ropes, Treasurer; John Tappan, Auditor; Rev. Leonard Woods, Rev. Justin Edwards, John Tappan, Hon. George Odiorne, and S. V. S. Wilder, Executive Committee.

Thus came into existence the "American Temperance Society," whose members were required to subscribe to the following: "I pledge myself to an entire abstinence from the use of ardent spirits, except when prescribed by a temperate physician in case of sickness."

That this pledge was like a firebrand thrown into the camp of the enemy may well be said. It will be observed that there was no restriction of the members from the fullest indulgence in wine, beer, or cider, yet it was enough to rouse the adherents of the liquor cause to a fury of passion. Members of the old societies had been annoyed and insulted. Those of the new organization were more than once in danger of their lives. Like Belshazzar of old, over whom destruction impended when his power seemed greatest and his debauchery was most extreme, Rum, the autocrat, beheld in letters of fire on the wall, the *Mene*, *Mene*, *Tekel*, *Upharsin*, of the spirit of reform, and rose in terror to repel the impending ruin.

The American Temperance Society meant work. It was no part of its purpose to merely pledge its members not to drink, and then settle down into respectable uselessness. It began the battle against rum by sending out a skilled advocate to lecture, form branch societies, and advance the cause of temperance by every means in his power. Eight thousand dollars were subscribed for this purpose, and the Rev. Dr. Hewitt was engaged as the pioneer lecturer.

Temperance rose fairly to its feet when this active advo-

cate took the field. He travelled through much of New England and the Middle States, everywhere speaking, stirring up the people, and forming branch societies. The country, indeed, seemed ripe for the work. During the first year of the life of the society there were organized two hundred

THE WRITING ON THE WALL.

and twenty-two branches, while the total-abstinence pledge gained thirty thousand signers.

This progress was something marvellous. Many distilleries closed for want of business, while several shipowners sent their vessels to sea pledged to temperance. During the next two years the good work went on at an advancing ratio.

By the end of 1829 there existed in the country one thousand temperance societies, while a hundred thousand persons had signed the pledge. Fifty distilleries had closed and four hundred merchants given up the sale of liquor.

In 1826 a new and powerful element had been brought to the aid of the cause in the establishment of a newspaper specially devoted to temperance. This was the *National Philanthropist*, published in Boston by the Rev. William Collier. Other papers were started in 1828, and by an early date in 1830 eight temperance papers were in existence.

Great as had been the progress of the temperance cause up to 1830, it moved forward with an increasing rapidity during the immediately succeeding years. By the beginning of the year 1833 more than five thousand societies are said to have been organized, with a membership of one and a quarter millions of persons, ten thousand of whom had been confirmed drunkards. Four thousand distilleries had been forced to close their doors, this including more than half of all those in the State of New York. The sale of distilled spirits had been given up by six thousand dealers, while on more than four thousand vessels liquor had ceased to be used.

This was certainly a remarkable and highly gratifying outcome of seven years' unfoldment of a new reform. It could not have been accomplished but for the fact that the evil had grown so great as to be patent to every eye, and the absolute need of a change had only to be called to public attention to be everywhere acknowledged.

The improvement which took place was not confined to the decrease of intoxication. General business of every sort outside of the manufacture and sale of rum and whiskey grew more prosperous, while the public morals showed a decided advancement.

General Lewis Cass of Michigan entered the temperance

ranks in 1829, declaring that he had always been a cold-water man, and that in the hardships and the severe weather to which he had been exposed in the war with Great Britain total abstinence had stood by him nobly. Three years later, while Secretary of War, he issued an order "forbidding the introduction of ardent spirits into any fort, camp, or garrison in the United States, and prohibiting their sale by any sutler to the troops." As a substitute for the spirit rations he allowed eight pounds of sugar and four pounds of coffee to every hundred rations. The Secretary of the Navy took somewhat similar steps, offering the seamen coffee, tea, sugar, and money as a substitute for spirits.

The Massachusetts State Society had continued its organization with the adoption of the new pledge, and other States now followed in the same line. A New York State Temperance Society was organized, mainly by the efforts of the Hon. Edward C. Delavan, on the 17th of January, 1828. On May 20th a similar society for Connecticut was formed at Hartford. This idea spread, so that in 1832 there were twenty-one State societies in existence. In New York the temperance sentiment had grown very strong, and in the rural districts the feeling in favor of total abstinence from all intoxicants was greatly developed.

All over the country, indeed, the feeling in this direction was rapidly growing. The American Temperance Society had accomplished a work of extraordinary importance and value to the community.

In 1832 the reform movement reached the halls of Congress. It might be imagined that even then the great council of the nation, made up presumably of its ablest, wisest, and noblest individuals, would have been free from the vice of intemperance, yet such an idea would rest on a very weak basis of fact. When an epidemic seizes on a land, high and low alike are subject to its attacks. Con-

gressmen of the highest repute in the nation at that period not alone drank to excess, but dared even to appear on the floors of Congress in this condition, with little notice from the members and no condemnation from the country at large. We can safely say that this state of affairs has radically changed.

The first temperance meeting of members of Congress was held in 1832, at which strong resolutions in favor of total abstinence from ardent spirits were passed. This meeting led, in 1833, to the formation of a "Congressional Temperance Society," based on the following resolution: "We, members of Congress and others, recognizing the principle of abstinence from the use of ardent spirits and from the traffic in it as the basis of our Union, do hereby agree to form ourselves into a society." It must be acknowledged, however, that for years afterward prominent members of Congress were victims of drink.

The temperance movement we have here described has been represented by some as secular in its origin and progress, instituted and carried on outside of the churches. Such an idea is very far from the truth. Ministers of the several churches were from the first its most prominent advocates and organizers and members of its earliest societies, and the churches as bodies soon entered ardently into the work. Their organization and influence gave them a power much greater than could be wielded by any secular society, and to them was in great part due the remarkably rapid progress of the reform.

The Presbyterian General Assembly, in 1832, declared that "the accursed thing must be removed from the camp of the Lord. While professing Christians continue to exhibit the baleful example of tasting the drunkard's poison, or by a sacrilegious traffic to make it their employment to degrade and destroy their fellow-men, those that love the

Lord must not keep silence, but must lift up their warning voice, and use all lawful efforts to remove this withering reproach from the house of God."

The Methodist General Conference took a similarly decided stand; Congregational Associations advised churches not to accept as members persons who continued "to make, buy, sell, or use ardent spirits as an article of drink or luxury;" and others of the churches showed a similar disposition to condemn liquor-selling as immoral and liquor-drinking as sinful and degrading. The influence of these religious bodies was undoubtedly the very backbone of the temperance cause.

TEETOTALISM.

The third and most vital step in the history of temperance was yet to be made. The reform movement had begun with a resolution to drink spirits in moderation, then had reached the stage of total abstinence from ardent spirits with freedom to drink wine and beer, and was now to gain the level of total abstinence from the whole list of intoxicating beverages.

The necessity of such an action had become evident. The early temperance advocates had not only permitted the use of wine, beer, and cider, but even recommended them as a substitute for ardent spirits. Some of them went so far as to build a brewery in Boston, with the idea of replacing rum with beer.* At the annual meetings of the Massachusetts Society wine was freely used. Yet it was growing daily more apparent that half-measures would not do the work.

* Dr. Marsh says: "In the early stage of the temperance reform some friends of the cause of temperance thought best to establish a brewery to furnish men who would abstain from ardent spirits with beer. They did so, and soon failed, sinking some $20,000 in the business. How happened it? Why, they were honest men, and made honest ale, whereas other brewers, using drugs and poisons, were able to undersell them, and compelled them to sell at such a price that they could not sustain the business."

Wine and beer were quite capable of producing intoxication, and served as easy stepping-stones to the use of the more potent intoxicants. It had, moreover, been demonstrated, said the American Temperance Union in 1838, that the "yeomanry of the country would not give up their rum and whiskey while temperance men in the higher ranks drank wine," and that "the mass of young men in the higher walks of life—in colleges, in counting-houses, in the learned professions—who became drunkards became so on wine, and not on distilled spirits." It had thus quickly become evident that "each class of the community must sacrifice its own intoxicating beverage" for the general good.

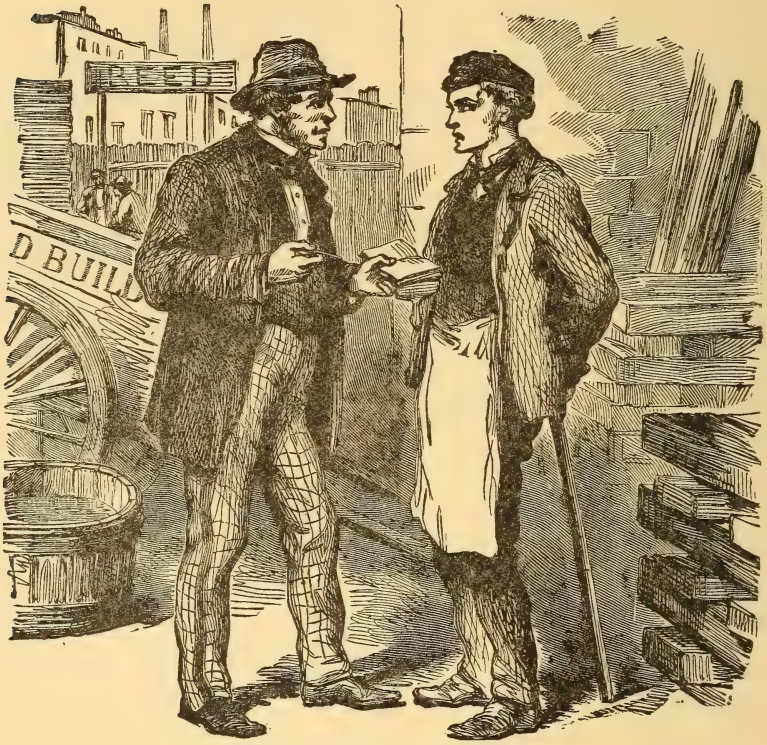
The honor of originating the total-abstinence movement is usually given to a temperance society of Preston, England, in 1833, and a story is told that ascribes it to Dickey Turner, a stuttering farmer. The old pledge of abstinence from ardent spirits did not satisfy this thoroughgoing yeoman, and on taking the pen to sign the pledge he declared, in his broad and stammering dialect, "I'll have nowt to do wi' this botheration moderation pledge. I'll be right down t-tee-total forever."

The word "teetotal" took the fancy of the multitude; it spread with great rapidity throughout the temperance ranks, and quickly became the accepted term for entire abstinence from intoxicating drinks.

Teetotalism, however, as a system appears to have had its origin in this country. Mr. H. K. Carroll, in his paper on *Total Abstinence during the Century*, credits it to the Rev. Joel Jewell who in 1826, when joining a temperance society at Hector, N. Y., required that abstinence from wine should be included in the pledge. The society immediately decided to have two pledges—the old pledge and one that required total abstinence.

Mr. Jewell was afterward made secretary of the society,

and in preparing the roll of members affixed to their names the letters O. P. or T., according to the particular pledge they had signed. It is claimed that the word "teetotal" arose from this, but the evidence does not seem very conclusive, and there is little question that the honor, such as it is, belongs to the stuttering tongue and radical soul of Dickey Turner.



Dickey Turner's Pledge.

It is very likely that other total-abstinence societies followed that of Hector. Of the State societies, that of Pennsylvania was the first to advocate the new principle. Its report for 1831 says: "In discouraging the habitual use of fermented liquors we act, it is believed, in accordance with

the principles of genuine philanthropy, not less than of sound political economy. . . . . Fermented liquors of all kinds have had their full share in the work of destruction and debasement. Much of what has been said of wine will apply to other fermented liquors, such as barley-wine, or beer, and apple-wine, or cider. All of them contain alcohol; all are capable of causing drunkenness and a great variety of diseases."

Two years later the Mississippi State Society took similar action. Strong efforts were made by the total-abstinence members of the New York State Society to commit it to the same measure, but for several years without success. Many of the members were afraid of the opposition which such a resolution would excite, and deemed it the part of wisdom to temporize. Even such a staunch reformer as Gerritt Smith hoped that no such action would be taken, believing it to be injudicious in the prevailing state of public sentiment.

Yet the temper of the State Society soon showed him that in the end total abstinence must prevail. The rural population, indeed, was everywhere opposed to wine-drinking by members of temperance societies, its chief strength being in the cities. Mr. Smith states that though he had ceased drinking liquors of any kind, it had been difficult for him to defy the custom of fashionable society and refuse even to raise the glass to his lips.

"The confession may be surprising," he said, "that in no instances in my life did I ever have to summon so much moral courage as when I had at last succeeded in quarrelling the wine-decanter away from my table; and as again when, with still greater struggles, I was but just able to compass the resolution that under all conceivable circumstances, and even when I should have to bear up the singularity of my abstinence against the rebuking example of every great and

good man about me, I would nevertheless, for conscience' sake, say No to all invitations to drink wine."

In these days it would require no moral courage to make such a stand, and it is difficult for us to picture to our minds a state of society when such conditions existed. The change, indeed, came rapidly. At the beginning of 1834, Mr. Smith was able to say that it was then "comparatively easy for a person to abandon the use of wine, since he would be sustained by multitudes of the best members of society."

It had by that time become very apparent to him what action the State Society would take. The sentiment against wine among the country delegates had grown very strong, and, to quote his words, in case the convention should indorse the views of the delegates from the cities and other communities where wine-drinking was yet fashionable, the "democracy of the temperance society of the State" would be aroused, and at the next annual meeting "there will be such a thundering condemnation of wine-drinking as will amaze those who have studied public opinion on this question in the circles of fashion only."

In spite of vigorous opposition the resolution which had been offered in 1833 was passed: "*Resolved*, That those persons who abstain from intoxicating liquor of every kind present a consistent and efficacious example, which this convention would warmly commend to the imitation of every friend of temperance."

The convention of the succeeding year ordered its newspaper, *The Temperance Advocate*, to adopt as its future standard "total abstinence from all that can intoxicate." This action was sustained by the sentiment of the State.

The tree planted by the American Temperance Society in 1826 had borne abundant fruit. In less than ten years a remarkable change had come upon the feeling of the country in regard to the use of intoxicating liquor. From being

accepted by the great mass of the community in 1825 as a healthful beverage, which was almost as necessary as daily food, its use being opposed only by a few "fanatics," and its abuse so enormous that drunkenness had never been more common in the history of the world, it had become in 1835

FOLLOWING THE WINE-DRINKERS' EXAMPLE.

odious to a large body of the most respectable citizens, widely condemned as unnecessary, poisonous, and immoral, its use opposed by a multitude of ardent temperance advocates and thousands of temperance societies, and its abuse so diminished that the great United States seemed for the first time in many years to be able to draw a sober breath. Verily, the work of the "fanatics" had been thorough and far-reaching. Never had a reform movement made greater

progress in so short a period of time, and never had the need of reform been so evident and absolute.

In 1833 the first general temperance convention was held. It was called by the American Temperance Society, and brought together four hundred delegates from twenty-one States, who met in Philadelphia in May of that year. Steps were taken to organize a Temperance Union for the whole country, and a long series of resolutions was adopted. Total abstinence failed to gain an indorsement, but the following resolution was passed: "The vital interests and complete success of the temperance cause demand that in all the efforts of the friends of that cause against the use of ardent spirits no substitute except pure water be recommended as a drink."

During the succeeding three years the total-abstinence sentiment grew rapidly, and by the date of the second National Convention, in 1836, the advocates of temperance were ready to deal with it more decidedly. Only a few years before it had been remarked by Dr. Hitchcock, in his lectures on hygiene at Amherst College, "I should consider it extremely injudicious, and even Quixotic, for any temperance society to require total abstinence from the milder stimulants." Yet within ten years afterward this Quixotic measure had been adopted by the majority of the temperance societies of the country, with an increase instead of a loss of membership and influence.

The Massachusetts societies had followed in 1835 those of New York in adopting the principle. The American Temperance Society had also advanced to the same standard. On August 4, 1836, the second National Convention met at Saratoga, N. Y., with an attendance of nearly three hundred and fifty delegates. Among its resolutions was one approving the action of the societies which had adopted total abstinence, and "maintaining its propriety and necessity."

This action of the convention met with quick and favorable response throughout the Union. Several State and many local societies at once ratified it. The States of Maryland, Texas, and Iowa and the Territory of Wisconsin in 1839; Pennsylvania in 1840; Mississippi, New Jersey, North Carolina, and Virginia in 1842,—put their seal of approval to this resolution. Most of the local societies had adopted it with less delay, and by 1839 the total-abstinence pledge had almost driven out of sight the old "ardent-spirits" pledge.

The effects of this movement were different from what had been predicted. Many had imagined that it would virtually put an end to the temperance reform, by driving from its ranks the vast host who were in favor of moderate indulgence. Yet nothing of the kind came to pass. The cause of temperance progressed with the same rapidity as before. In 1843, seven years after the passage of the Saratoga total-abstinence resolution, according to the estimate of the Hon. E. C. Delavan there were four million total abstainers in the United States.

As the original pronunciamento against ardent spirits had ruined the market and closed the doors of thousands of distilleries throughout the country, so this more radical measure produced a similar effect on the manufacture of fermented drinks. "The cider-mill," it is said in the 1841 report of the American Temperance Union, "has vanished from the premises of almost every reputable New England farmer, and the choicest wines are, by thousands and tens of thousands who once delighted in them, now classed with the 'drink of the drunkard.'"

The Congressional Temperance Society, of which we have already spoken, became in 1842 the Congressional Total-Abstinence Society, and resolved as follows: "That as intoxicating drinks are at variance with the laws of our physical and moral being, and justly come into condemnation as

sources of intemperance, we feel it our duty to pledge ourselves to entire abstinence from them as a beverage, nor can any law of hospitality and fashion make it incumbent on us to provide them for others."

In 1834, Congress passed an act "To regulate trade and intercourse with the Indian tribes and preserve peace on the frontiers," which stringently prohibited the introduction into the Indian country or sale or gift to Indians of any intoxicating liquor, either spirits or wine. This was the first decided step taken to preserve the Indians from the fatal effects of the rum-bottle, which had already proved so destructive to their tribes. Yet it is to be feared that this and subsequent acts have not been very efficacious in restraining lawless frontiersmen from supplying the savages with the liquid poison which their untutored souls so ardently crave.

In this connection it may be well to quote from the appeal of Little Turtle, the celebrated Miami chief, who had for years endeavored to prevent the sale of liquor to his tribe. It was delivered at a meeting of the Society of Friends, and undoubtedly expressed the sentiment of many of the wiser chiefs:

"My white brothers, many of your red brothers in the West have long since discovered and now deeply lament the great evil of drunkenness. It has been many years since it was first introduced amongst us by our white brothers. Indians do not know how to make strong drink. If it be not shortly stopped among our people, it will be our ruin. We are now, in consequence of it, a miserable people. . . . .

"Brothers, we want you to send to our great father, the President of the United States, and let him know our deplorable situation, that the bad ones among our white brothers may be stopped from selling whiskey to the Indians. Could you, my brothers, see the evil of this barbarous practice, you would pity the poor Indians.

"Brothers, when a white man trading in our country meets an Indian he asks him the first time, 'Take a drink?' —He says, 'No.' He asks him a second time, "Take a drink? Good whiskey.'—He says, 'No.'—He asks the third time, 'Take a drink? No hurt you;' he takes a little, then he

THE TRADER AND THE INDIAN.

wants more, and then more. Then the trader tells him he must buy. He then offers his gun. The white man takes it. Next his skins; white man takes them. He at last offers his shirt; white man takes it.

"When he gets sober he begins to inquire, 'Where is my gun?'—He is told, 'You sold it for whiskey.'—'Where are my skins?'—'You sold them for whiskey.'—'Where is my

shirt?'—'You sold it for whiskey.'—Now, my white brothers, imagine to yourselves the deplorable situation of that man, who has a wife and children at home dependent on him and in a starving condition, when he himself is without a 'shirt.'"

This appeal was sent by the Quakers to President Jefferson, who transmitted it to the governor of Ohio. It resulted in the passage of an excellent law, which is still in force in that State.

There is another story with an Indian for its hero, which is of so striking a character that it may fitly follow that just given. It is told by the celebrated John Trumbull in his autobiography. During his boyhood his father, Governor Trumbull of Connecticut, resided near a small reservation of the once great tribe of Mohegans. Among the sachems, descendants of the celebrated Uncas, was an Indian named Zachary, an excellent hunter, but as drunken and worthless a savage as ever lived. By the death of the former sachem the government of the tribe came to him.

"In this moment the better genius of Zachary resumed its sway, and he reflected seriously: 'How can such a drunken wretch as I am aspire to be the chief of this honorable race? What will my people say, and how shall the shades of my noble ancestors look down indignant upon such a base successor? Can I succeed to the great Uncas? I will drink no more.' He solemnly resolved never again to taste any drink but water, and he kept his resolution."

Zachary, as chief of the tribe, found it necessary to occasionally visit the governor, with whom he dined on such occasions. Trumbull goes on to say:

"One day the mischievous thought struck me to try the sincerity of the old man's temperance. The family were all seated at dinner, and there was an excellent home-brewed ale on the table. I thus addressed the old chief: 'Zachary,

this beer is excellent; will you not taste it?' The old man dropped his knife and leaned forward with a stern intensity of expression; his black eyes, sparkling with angry indignation, were fixed on me. 'John,' said he, 'you don't know what you are doing. You are serving the devil, boy! Do you know that I am an Indian? I tell you that I am, and that if I should but taste your beer I could never stop until I got to rum and became again the same drunken, contemptible wretch your father remembers me to have been. John, never again while you live tempt a man to break a good resolution.'

"Socrates never uttered a more valuable precept. Demosthenes could not have given it in more solemn tones of eloquence. I was thunderstruck. My parents were deeply affected. They looked at each other, at me, and at the venerable old Indian with deep feelings of awe and respect. They afterward frequently reminded me of the scene, and charged me never to forget it."

Certainly no more effective total-abstinence speech was ever made in ten or a hundred times the number of words.

We may quote one further incident of a different character. On one occasion, during the period when whiskey and wine were as common on the table as water is to-day, Matthew Newkirk of Philadelphia, a prominent temperance advocate, gave a supper-party to Henry Clay, one of his intimate friends. A large company of the principal men of the city were invited to meet the distinguished orator and statesman. A splendid supper was provided, in which all the luxuries of the period graced the table, with the exception of wine and brandy. Not one drop of these fashionable beverages appeared.

In their place Mr. Newkirk had provided a plentiful supply of coffee, lemonade, and Fairmount water. The guests stared somewhat, but took the deprivation in good part, and

cracked many jokes about the "cold water-party." They drank each other's healths in coffee and lemonade with much amusement.

On the next day Mr. Newkirk heard that the current question down town was, "Well, how do you feel after Newkirk's cold-water party?" The general reply was, "I never had so little headache and woke up so bright after a party in my life."

This total-abstinence entertainment to Henry Clay became the talk of the town, though we cannot say that it had the happy result of banishing the decanter from the tables of the aristocracy. Mr. Newkirk was for years thereafter the president of the Pennsylvania State Temperance Society.

It may not be amiss to introduce here, as illustrative of the work and workers of that period, some extracts from the *Pen Jottings of Early Temperance Reformers*, by the Rev. Theodore L. Cuyler. One of the pioneers of whom he speaks is Captain Benjamin Joy of Ludlowville, N. Y., then an active leader in the teetotal movement:

"All along the Cayuga Lake he used to call the people together in churches and school-houses and deliver to them his earnest, homely appeals. Sometimes a whiskey-bottle was hurled at his head by 'a lewd fellow of the baser sort;' sometimes the harness was cut from his horse and attempts made to smoke out his audience by the emissaries of some neighboring bar-room. He rather enjoyed these evidences that his blows on the tough hide of King Alcohol were telling, and the fires of persecution warmed him up to his noble work.

"The first congregation in which I ever tried my 'prentice hand at preaching was in the Wyoming Valley, on the banks of the Susquehanna. In the little church—near the battlefield—every Sunday afternoon was a dwarfish old man with a humpback and a merry mouth, and a pair of old-

fashioned spectacles thrown up over his bald head. His character was as unique as his appearance. Through all the countryside every man, woman, and child knew Father Hunt or 'Uncle Tommy Hunt.' His warm, generous heart drew everybody's love; his racy humor excited everybody's laughter. When on the platform he spared nobody who came within range of his archery, and was often quite too free in his personalities; there was a peculiar style in which he used to pronounce the word 'liquor-seller' that Gough himself could not surpass for dramatic effect.

"His merciless exposures of the liquor-traffic sometimes aroused its supporters to assail him by hurling abusive epithets, and occasionally a volley of eggs which had survived their usefulness. On one occasion, while addressing an outdoor assemblage in Wilkesbarre, he suspected a design to mob him. He did not wait for the rabble to fire the first shot. 'I expect,' cried the old hero, with a droll twist of his countenance, 'that some of you are going to mob me. An hundred or more of you brave and able-bodied men are going to attack a little, old, humpbacked minister of God like me! That is a rumseller's *courage*—an hundred to one! I hear that you are going to throw eggs at me. If so, pray go over to my farm and get *good* eggs, and don't perfume this atmosphere by throwing such unmarketable eggs as you will find at ——'s grogselling grocery.'

"This sally of fun convulsed the crowd with laughter and disarmed his opponents. The stories of Father Hunt's sharp retorts are legion. He delighted in a 'set-to' with hostile auditors, and was always an overmatch for them. One night I was awaked out of sleep by his loud calling out under my window: 'Brother Cuyler! I have been over to W—— and had the royalest time in the world. I gave the rumsellers one of the completest drubbings they ever got.' And away he rode, laughing most heartily."

Of one more of the early reformers we may here speak, as "thereby hangs a tale." The Rev. George B. Cheever was one of the pioneer advocates of temperance, and while quite a young man he published in a New England paper called the *Salem Landmark* a dream entitled "Deacon Amos Giles's Distillery." It was a graphic piece of work, true to life, and made a great sensation. Deacon Giles's rum-factory, with its picture of the demons ladling out the hot liquor, has never been surpassed as a campaign document.

The distiller against whom the satire was evidently aimed prosecuted Mr. Cheever for libel. He was defended by the celebrated advocate Rufus Choate. Yet in spite of an eloquent defence the author was convicted and sentenced to thirty days' imprisonment.

The affair made the young author famous. He was looked upon as a martyr, the distillery was broken up, and the pamphlet did most effective service to the temperance cause. On his release from prison the undaunted culprit published as a companion piece "Deacon Jones's Brewery; or, The Distiller turned Brewer." In it he represented demons dancing round the boiling caldron and casting into it noxious and poisonous drugs. Dr. Chever has lately departed this life, but his weird dream of the demons and their nocturnal revel in the distillery will always have fame, and more effectively aid the temperance cause than the best of his subsequent labors.

CHAPTER VIII.

NATIONAL EFFORTS AND EVANGELISTS.

WITH the year 1840 began a new phase in the history of the temperance movement. It had been preceded in Ireland in 1838 by the missionary work of Father Mathew, but in America the special work of propagandism began in 1840 with the efforts of the Washingtonian lecturers.

The origin of the celebrated Washingtonian Society is of considerable interest. It arose from a sort of tippling club, composed of six persons, hard drinkers the whole of them, who were in the habit of meeting for drinking bouts at Chase's tavern, Liberty street, Baltimore. These men were: Wm. K. Mitchell, a tailor by trade; John F. Hoss, a carpenter; David Anderson, a blacksmith; George Steers, a blacksmith; James McCurley, a coachmaker; and Archibald Campbell, a silversmith.

On Friday evening, April 3, 1840, their conversation happened to turn to the subject of temperance, one of them having remarked that a clergyman was to deliver a temperance lecture in Baltimore that night. It was quickly determined that four of the party should go and hear what he had to say, and report results. They accordingly went, while their two comrades waited at the tavern for their report.

This proved to be favorable, and a discussion of the lecture ensued, in which the landlord took part, denouncing

all such lecturers as fools and hypocrites. "Of course it is for your interest to cry them down," remarked one of the topers. Another suggested that they should form a temperance society of their own and "make Bill Mitchell president." After laughing and talking over the idea they adjourned without further action.

Their next meeting was on the following Sunday, when they took a stroll, talked the matter thoroughly over, and fully decided on adopting the temperance project. Repairing to Chase's tavern, they began by treating all round, and then agreed that Mitchell should draw up a pledge, which the others promised to sign on the next morning.

That night ended their life as drunkards. On Monday morning Mitchell wrote the following pledge: "We, whose names are annexed, desirous of forming a society for our mutual benefit, and to guard against a pernicious practice which is injurious to our health, standing, and families, do pledge ourselves as gentlemen that we will not drink any spirituous or malt liquors, wine, or cider."

This he took about nine o'clock to Anderson's house, and found that worthy sick in bed as a result of his Sunday potations. He rose, however, and signed the pledge. The signatures of the other four were then obtained, the president finally adding his own name. That evening they met at the house of one of their number and formed themselves into a society, of which there were just enough of them to fill the offices. These were occupied by Wm. K. Mitchell, President; Archibald Campbell, Vice-President; John F. Hoss, Secretary; James McCurley, Treasurer; Geo. Steers and David Anderson, Standing Committee. Such was the humble origin of a movement which was destined to produce a most remarkable effect throughout the country.

The associates agreed to meet the next night at Hoss's carpenter-shop, and each to bring a new member. Meetings

were afterward held almost nightly in which each man related his experience as a drinker.

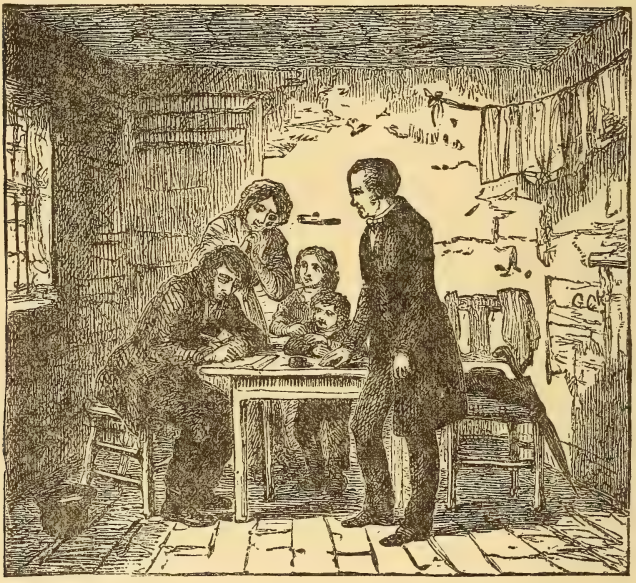
These meetings soon attracted public attention. It was a revolt of the born subjects of King Alcohol, a reform movement of the men who most needed reform, a breaking of the bonds of rum by its immediate slaves without outside aid, and the Washington Total Abstinence Society, as the original members had named their association, quickly grew famous.

The Baltimore reformed drunkards were soon invited to visit other cities and towns and relate their experience. It was a simple story they had to tell, with little of rhetoric, but much of pathos and emotional eloquence. The evil effects of intemperance were now for the first time told by the men who had most deeply experienced them, and whose lesson came from the heart instead of from the head. The effect could not be other than great and immediate. Everywhere their meetings found large and attentive audiences, drunkards were converted in hosts, many of them joining the band of the lecturers, and Washingtonian societies sprang up so profusely that in time there was scarcely a place in the United States without its local association of reformed drunkards.

This movement was outside the churches and outside the usual circles of oratory. It was conducted by men destitute of training in the graces of speech, but full of that natural eloquence which springs from personal experience. The lecturers told the story of what their lives had been under the influence of ardent spirits, related amusing stories of intoxicated men, and got off biting jokes at the expense of rumdrinkers and rumsellers. They imitated on the stage the silly behavior of the drunkard, displayed in their true lights the tricks and soulless avarice of the dealers in and makers of spirituous liquors, and did all in their power to

make rumselling appear odious and contemptible, and rum-drinking foolish, ruinous, and death-dealing.

This notable reform swept like an ocean wave over the country, and drunkards by tens of thousands signed the pledge of total abstinence. It is estimated that during the continuance of the excitement one hundred and fifty thousand drunkards signed the pledge, in addition to a vast multitude of moderate drinkers. All connection of relig-



A Family made Happy.

ion with the movement was avoided, it being declared that religious exercises were out of place in temperance meetings. It was not until after the first flush of excitement was over that the churches began to take an active part in the work, and to bring to it that element of moral seriousness which it greatly lacked.

During the period which had elapsed since the inception of the temperance reform very efficient work had been done

in the churches. In 1840, according to Dr. Jewitt, nineteen-twentieths of the clergymen of Massachusetts were total abstainers, and a similar improvement appeared in the remainder of the country. Almost every clergyman in the land was an earnest advocate of temperance, but this influence was exerted upon people who were already in the main temperate. Some such movement as that of the Washingtonians was needed to reach the drunkard in his haunts, and nothing could have occurred of more immediate and essential service to the temperance cause.

In 1830 the consumption of distilled liquors was about six gallons for every man, woman, and child in the country. In 1840 it had declined to 2.52 gallons. The decrease, of course, could not continue in this extreme ratio, but in 1850 the consumption is given at 2.23 gallons per head of population. Since that period the decrease has proceeded with much less rapidity, while the consumption of malt liquors has enormously increased.

JOHN H. W. HAWKINS.

Of the Washingtonian orators, there are two of whom we must particularly speak, because of their remarkable power as temperance advocates and the great effects they produced. These were John Hawkins and John B. Gough.

John Hawkins, a reformed drunkard of Baltimore, joined the Washington Society very soon after its formation. His talent for temperance oratory proved to be so great that he was quickly in demand over the whole country. For eighteen years his service continued, during which he spoke in all the principal cities and towns of the land and organized branch societies everywhere. At many of his meetings hundreds signed the pledge, a large proportion of them confirmed inebriates—men whose nerves were so unstrung by rum that they could scarcely grasp the pen to write. In many local-

ities he produced wonderful effects, apparently most of all in Boston, in which city it was declared that "four-fifths of all the Boston drunkards had signed the temperance pledge."

Hawkins's published memoirs tell such an affecting story of his personal experience as a drunkard that it will be of interest to repeat some portions of it. He says: "I was born in Baltimore on the 28th of September, 1797. After some years at the school of the Rev. Mr. Coxe, I was apprenticed for eight years to learn the trade of a hatter with a master whose place of business was a regular den of drunkenness. A few days ago I found the old books of my master; there were the names of sixty men upon them, and we could recollect but one who did not go to a drunkard's grave."

As a boy he served in the war of 1812 during the British attack on Baltimore. He afterward joined the Methodist Church, but in 1818 went West, where he fell into drunken and dissolute habits.

"For six months," he says, "I had no shoes, and only one shirt and one pair of pantaloons. Then I was a vagabond indeed. But I returned, ragged and bloated, to my mother's home. It was customary in those days to let the young people drink with their parents, but neither they nor I thought of my becoming a miserable drunkard. When I got to the edge of my native town I was so ashamed that I waited till the dusk of the evening, and then I crept along to the house of my mother. She dressed me up decently, did not upbraid me, but only said, 'John, I am afraid you are bloated!"

He reformed, married in 1822, and had two children, Elizabeth and Hannah. For the next eighteen years his life was a checkered one, now sober, now drunk, but by 1840 he had become a besotted toper. The remainder of his story can be best told in his own words:

THE PRODIGAL SON'S RETURN.

"During the first two weeks of June (1840) I drank dreadfully, bought liquor by the gallon, and drank and drank. I cannot tell how I suffered; in body everything, but in mind more.

"By the fourteenth of the month—drunk all the time—I was a wonder to myself, astonished that I had any mind left. My conscience drove me to madness. I hated the darkness of the night, and when morning came I hated the light; I hated myself, hated existence; was about taking my own life. I asked myself, 'Can I restrain? Is it possible?' But there was no one to take me by the hand and say, *You can.* I had a pint of whiskey in my room where I lay in bed, and thought I would drink it, but this seemed to be a turning-point with me. I knew it was life or death as I decided to drink it or not.

"My wife came up, knowing I was suffering, and asked me to come down to breakfast. I said I would come presently. Then my daughter Hannah came up—my only friend; I always loved her the most—and she said:

"'Father, don't send me after whiskey to-day.'

"I was tormented before; this was agony. I could not stand it, so I told her to leave, and she went down stairs crying and saying, 'Father is angry with me.' My wife came up again and asked me to take some coffee. I told her I did not want anything of her, and covered myself up in the bed. Pretty soon I heard some one in the room, and peeping out I saw it was my daughter.

"'Hannah,' said I, 'I am not angry with you—and—*I shall not drink any more.*' Then we wept together.

"I got up, went to the cupboard, and looked on my enemy, the whiskey-bottle, and thought, 'Is it possible I can be restored?' Several times while dressing I looked at the bottle, but I thought, 'I shall be lost if I yield.'

"Poor drunkard! there is hope for you. You cannot be

worse off than I was, not more degraded, nor more of a slave to appetite. You can return if you will. Try it! *Try it!*

"Well, I went to the society of reformed drunkards, where I found all my old bottle-companions. I did not tell any

HAWKINS AND HIS DAUGHTER.

one, not even my wife. that I was going. I had got out of difficulty, but did not know how long I could keep out.

"The six founders of the society were there. We had worked together, got drunk together, we stuck together like brothers; and so we do now that we are sober.

"One of them said, 'Here's Hawkins, the regulator, the old bruiser,' and they clapped and laughed. But there was no laugh in me. I was too solemn and sober for that.

"Then they read the pledge. . . . . They all looked over my shoulder to see me write my name. It was a great battle. I never had such feelings before.

"At eleven o'clock I went home. Before, when I stayed out late, I always went home drunk. My yard is covered with brick, and my wife could easily tell as I walked over it whether I was drunk or sober. She could even tell whether the gate opened drunk or sober.

"Well, this time it opened sober, and when I entered she was astonished. I smiled, and she smiled; and then I told her quick—I could not keep it back:

"'*I have put my name to the temperance pledge never to drink as long as I live.*'

"It was a happy time. I cried and she cried—we couldn't help it; the crying woke up my daughter, and she, too, cried for joy. I slept none that night; my thoughts were better than sleep. Next morning I went to see my mother. She had been praying twenty years for her drunken son. When she heard the good news she said, 'It is enough. Now I am ready to die.'

"Now what was I to do? My mind was blunted, my character gone; I was bloated and getting old; but men who had slighted me came to my help again, took me by the hand, encouraged me, held me up, and comforted me.

"I'll never slight a drunkard as long as I live; he needs sympathy and is worthy of it. Poor and miserable as he is, he did not design to become a drunkard, and people have too long told him he cannot reform. But now we assure him he can reform, and we show ourselves, the Baltimore Washingtonians, two hundred in one year, as evidence of that fact."

It is not surprising that this thrilling story of a drunkard's experience, with the touching solicitude of his little daughter, as told with the heartfelt eloquence of the inebriate himself, had a wonderful effect, and, as repeated from city to city, brought thousands of drunkards into the temperance ranks.

Of its influence we have an example well worth repeating in the story of the conversion of Mr. Latham, afterward an eloquent lecturer. Hawkins was speaking on March 23, 1841, in the Greene Street M. E. Church, New York. His speech produced an extraordinary effect upon the audience. In its midst there was heard from the gallery of the church a tremulous voice, asking in pleading accents, "Can I be saved? I am a poor drunkard. I would give the world if I were as you. Is there any hope for me?"

"Yes there is, my friend," said Hawkins with kind earnestness. "Come down and sign the pledge, and you will be a man. Come down, and I will meet you, and we will take you by the hand."

It was a moment of thrilling interest. All eyes were on the two men as the poor pleading wretch came down from the gallery, and Mr. Hawkins met him in the body of the church, accompanied him to the desk, and guided his hand as he signed his name; and then such a shout went up as those walls had never before heard.

Mr. Hawkins said, as the poor fellow signed the pledge, "Is there a man that does not rejoice in this? What does not all this promise to him and his family, if he has one?" Latham himself has often told the sequel of this interesting narrative in his temperance lectures:

"I lay on my bed three days, my wife sitting by and doing a little something, but no money and no food in the house. At length I took a basket and went out. I worked at beer-pumps. I met all my acquaintances, and all said, 'Drink a

little or you will die.' But the words of John Hawkins were right before me: 'Live or die, never touch another drop;' and that saved me, and has saved thousands of others, and has saved a great many temperate men, moderate drinkers, from becoming drunkards."

"The doctors said we could not be reformed—we should all die if we left off drinking. . . . . The doctors knew nothing about it, and to prove that they did not I will mention that it was six months from its commencement before a single member of our society died, though we got to be very numerous."

In Savannah, Georgia, Mr. Hawkins delivered an address in a Roman Catholic church with a remarkable result. The church was crowded, and his eloquence affected the warm-hearted priest as well as many of his congregation to tears. As soon as he had concluded, Father —— sprang excitedly to his feet, and called out to the sexton to "fasten every door of the church. Let not a man or woman leave the house until you have all signed this pledge," pointing to it as it lay on the table. Nor would he consent that the doors should be opened until all his flock had pledged themselves to total abstinence.

We may close this account of Hawkins's temperance efforts by quoting an anecdote from one of his speeches:

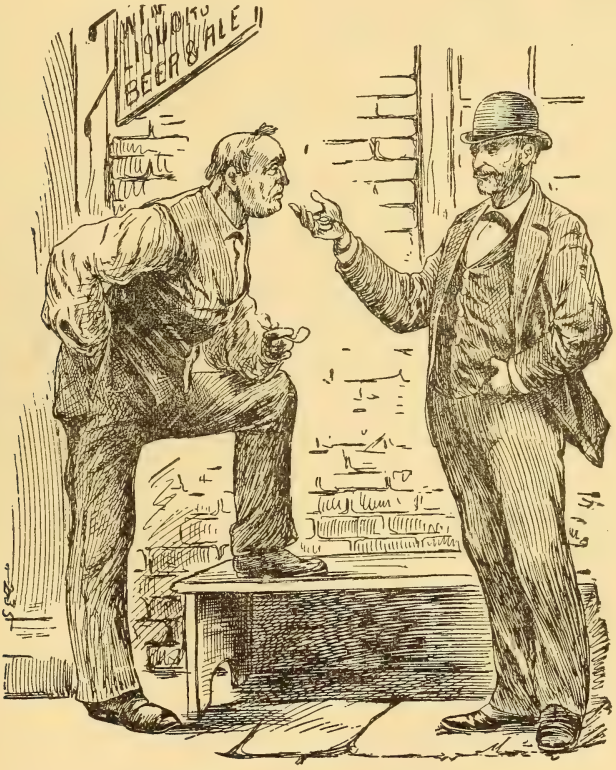
"Just let me tell you about one of our reformed men. We all of us changed a great deal in our appearance: some grew thin, some grew pale, but a certain dark-complexioned man grew yellow, and the old grogseller, noticing the change in the others, and seeing this old customer not becoming *white*, declared he did not believe but what he was a hypocrite, still drinking behind the door. One day the two men met, and the taverner said to the teetotaler:

"'It appears to me that you don't alter quite so much as the rest."

"'Don't I? Well, why don't I?'

"'Why, you don't grow pale. You only grow yaller.'

"'Yes,' said the reformed drunkard, putting his hand in his pocket and pulling out a handful of gold-pieces, 'these look *yaller*, too, but you don't get any more of 'em from me. These are for my wife and family.'"



THE YELLOW-COMPLEXIONED MAN.

JOHN B. GOUGH.

We have now to tell the story of the most notable of temperance orators from the Washingtonian, or, in fact, from any, standpoint. The early biography of John B. Gough resembles in certain respects that of John Hawkins, and his

own narration of his battle with the rum-fiend is yet more thrillingly interesting.

Mr. Gough was a native of England, being born at Sandgate, Kent, on August 27, 1817. His education was very meagre, he having left school at ten years of age. In his eleventh year he came to America with a family that intended to settle on a farm in Oneida county, N. Y. His mother grieved deeply at the separation, and in anxious desire for the welfare of her son pinned to the scanty clothing in his small trunk bits of paper with texts of Scripture written on them.

This last gift of the pious mother may have had its effect in awaking her boy to serious thoughts, for two years after reaching America he became a probationary member of the Methodist Church. He had then left Oneida county for New York City, where he served as errand-boy in the Methodist Book Concern and learned the bookbinding trade.

In his New York life he soon drifted away from the Church and entered upon that down-hill road which he was destined to tread to such depths. In 1833 he sent for his mother and sister to come to New York, but his mother soon died, broken down by her privations in the sorry quarters which her son was able to provide for her, and the boy and his sister were left alone in their struggle with the world.

Five years after reaching New York young Gough became a comic singer in a low theatre in Chatham street. His native dramatic talent served him in good stead in this business, which he pursued for several years, singing in various cities of New York and New England, and learning to drink almost as if it were a necessary part of his profession. One of the performances in which he took part was a play called "The Departed Spirits; or, The Temperance Hoax," in which the noted temperance orators Dr. Lyman Beecher and Deacon Moses Grant were satirized and ridiculed.

The young man was a good workman at his trade, and might have prospered at it but for his inveterate thirst for drink and the low associations into which his theatrical life led him. While still quite young he married, and soon after opened a bindery in Newburyport. But his earnings in great part went for whiskey, and it was not long before his wife and child were removed by death, leaving him to mourn their loss in the drunkard's fashion of mingled grief and intoxication.

A debauch which lasted for three days brought on a fit of *delirium tremens*, during which he fell on his bed in drunken stupor after having dropped upon it a lighted match. In a short time the bed was in flames, and the wretched drunkard would have been burned to death but that the smell of fire brought neighbors hastily to his rescue.

He soon after removed to Worcester, where his dissipation became extreme. He would visit the saloons at night, and entertain a low audience with comic songs and stories, for which he received pay in drink. His marked talent in this direction won him a high reputation among his dissolute associates, who encouraged him with their riotous applause. Under the influence of liquor, indeed, he would grow wild with merriment, and utter the most ridiculous sayings with that inimitable power for which he afterward became so celebrated.

It was now the year 1842. The Washingtonian movement was creating a furore throughout New England. Gough tells us that at that time he was so lost to hope, both for this world and the next, that he was contemplating suicide, not caring for what future state he might exchange his miserable and degraded existence here.

On a Sunday morning in October of that year, while in this depressed condition, he was wandering, half drunk and half clad, under the elms in the public square of Worcester,

when a hand touched him on the shoulder, and a kindly voice said, "Mr. Gough, I believe?"

The wretched young man looked up in surprise, so unused had the voice of kindness become to his ear. The person who had accosted him, Joel Stratton by name, cordially invited him to attend the temperance meeting which was to be held at the town-hall, and after a short conversation the poor and hopeless outcast consented to go.

The meeting was fixed for the next evening, and at the hour appointed Gough made his appearance, though he had been drinking throughout the day. He was dressed in an old brown surtout buttoned to his chin to hide the sorry garments beneath.

His friend, Mr. Stratton, was there to receive and welcome him. Gough entered the hall, listened with interest to the proceedings, and when an opportunity for speaking came arose as if inspired and demanded to be heard. He presented himself to the audience as an example of the work that rum was doing, showing his trembling hands and nerveless frame, and told what a miserable, houseless, hopeless wretch he had become.

"But I have promised to sign the pledge," he said, "and I am determined not to break my word."

There were few dry eyes in the audience as the pledge was delivered to the new convert, and with a hand that could scarcely hold the pen, yet with a warm earnestness in his heart, he affixed his name to that new Declaration of Independence.

"I had exerted a moral power which had long remained lying by perfectly useless," says Mr. Gough in his autobiography, "and the very idea of what I had done strengthened and encouraged me.

"Many who witnessed my signing and heard my simple statement came forward and kindly grasped my hand, and

expressed their satisfaction at the step I had taken. And now a better day seemed already to have dawned upon me. As I left the hall, agitated and enervated, I remember chuckling to myself with great gratification, 'I have done it! I have done it!'

"When I got up in the morning my brain seemed as though it would burst. My throat was on fire, and in my stomach I experienced a dreadful burning sensation, as if the fires of the pit had been kindled there. My hands trembled so that I could not raise a drink of water to my feverish lips. I literally gasped for my accustomed stimulus, and felt that I should die if I did not have it. Still, I experienced a feeling somewhat akin to satisfaction at the position I had taken. I had made at least one step toward reform. I was exceedingly weak, and fancied, as I almost reeled about my shop, that every eye was fixed upon me. I was suffering, and those who have never suffered thus cannot comprehend what it means. The shivering of the spine; then the flashes of heat, causing every pore of the body to sting as if punctured with some sharp instrument; the horrible whispering in the ear, combined with the longing cry of the whole system for stimulants—one glass of brandy would steady my shaking nerves, but I would not touch it. I said to myself: 'Here I am, a young man but twenty-five years of age, but I have no control of my nerves; I cannot stand still, I cannot hold my hands still. One glass of brandy would relieve this gnawing, aching, throbbing system, but I have signed the pledge, and I *must* fight it out.'

"How I got through the day I cannot tell.

"I went to my employer, and said, 'I signed the pledge last night.'

"'I know you did.'

"'I mean to keep it.'

"'So they all say. I hope you will.'

"'You don't believe I will? You have no confidence in me?'

"'None whatever.'

"I turned to my work broken-hearted, crushed in spirit, paralyzed in energy, feeling how low I had sunk in the esteem of prudent and sober-minded men. Suddenly the small bar I held in my hand began to move; I felt it move; I gripped it; still it moved and twisted; I gripped it still harder; yet the thing would move until I could feel it—yes, *feel* it—tearing the palm out of my hand; then I dropped it, and there it lay, a curling, slimy snake! I could hear the paper shavings rustle as the horrible thing writhed before me! If it *had been* a snake, I should not have minded it. . . . I should not have been terrified at a *thing;* but I knew it was a cold, dead bar of iron, and there it was, with it green eyes, its forked, darting tongue, curling in all its slimy loathsomeness; and the horror filled me so that my hair seemed to stand up and shiver, and my skin lift from the scalp to the ankles, and I groaned out, 'I cannot fight this through! Oh, my God, I shall die! I cannot fight it!' when a gentleman came into the shop with a cheerful

"'Good-morning, Mr. Gough.'

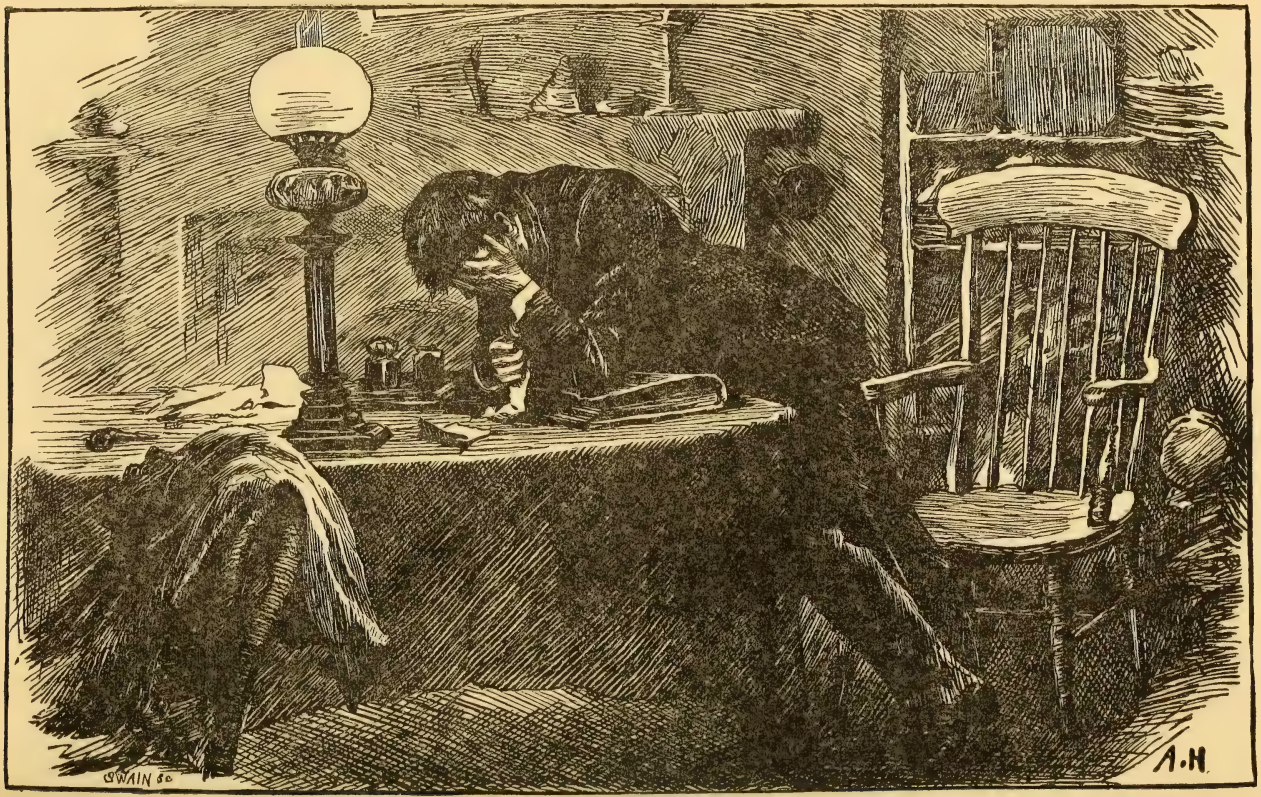
"'Good-morning, sir.'

"'I saw you sign the pledge last night.'

"'Yes, sir; I did it.'

"'I was very glad to see you do it, and many young men followed your example. It is just such men as you that we want, and I hope you will be the means of doing a great deal of good. My office is in the Exchange; come and see me. I shall be happy to make your acquaintance. I have only a minute or two to spare, but I thought I would just call and tell you to keep up a brave heart. Good-bye! God bless you! Come and see me.'

"This was Jesse Goodrich, than a practising attorney and



THE REMORSE OF THE INEBRIATE.

counsellor-at-law in Worcester, now dead, but to the last of his life my true and faithful friend. It would be impossible to describe how this little act of kindness cheered me. With the exception of Joel Stratton, who was a waiter at a temperance hotel, and who had asked me to sign the pledge, no one had accosted me for months in a manner which would lead me to think any one cared what might be my fate. Now I was not altogether alone in the world. I had something now to live for; a new desire for life seemed suddenly to spring up."

Gough proceeds to tell the story of the terrible suffering he passed through during the following days, assailed by all the frightful phantoms of delirium, yet fighting them off with the strength of a newborn resolution.

"In about a week I gained, in a great degree, the mastery over my accursed appetite, but the strife had made me dreadfully weak. Gradually my health improved; I recovered my spirits and ceased to despair. Once more I was enabled to crawl into the sunshine; but, oh, how changed! Wan cheeks and hollow eyes, feeble limbs and almost powerless hands, plainly enough indicated that between me and death there had been indeed but a step; and those who saw me might say as was said of Dante when he passed through the streets of Florence, 'There goes a man that has been in hell!'"

No more valuable convert to the cause of temperance had ever been made. The talent of the young man as an actor and singer was well known, and this talent was now devoted to the temperance reform, combined with a thrilling earnestness and graphic powers of description that gave him a remarkable influence over his new audiences. Through New England he went, lecturing to multitudes, telling his story in language that gave life to its every detail, singing temperance songs, exhorting drunkards to sing the pledge, and

taking the names of thousands who were won over by his irresistible eloquence.

Once Gough fell back into his old vice. It was under severe nervous prostration, and through the influence of stimulating medicine administered him by a physician. But his relapse was for a few days only. His friends rallied around him, roused him from the shame and despair which overwhelmed him, and restored him again to the temperance ranks. On one other occasion a treacherous acquaintance gave him whiskey disguised in soda-water. Gough was seriously affected, but the effort to bring him back to his old habits proved futile.

The record of his career says that in his first year he made three hundred and eighty-three addresses, travelled six thousand eight hundred and forty miles, and obtained fifteen thousand two hundred and eighteen signatures to the pledge. He received scarcely money enough to pay his expenses.

In 1843, Gough married again, the bride being Miss Mary Whitcomb of Boylston, Massachusetts. He says that after he had paid the minister and their fare to Boston he had "just three dollars and a half left." But he had a wife who ever afterward proved his good angel, travelling with him, nerving him to resist his old enemy, and aiding him in the improvement of his methods of oratory.

Mr. Gough's manner was too well known to all Americans to need description. His power in telling an anecdote, either of the amusing or the thrilling order, was never surpassed. His emotional excitement swayed the audience till his soul seemed infused into every person in the hall. It was impossible for him to keep still. No platform was too wide for him when he became warmed up to his work. He gestured, not with his hands, but with his whole body. As he himself says, "I know I am ungraceful and awkward. I

never studied grace of action or gesture. A German in Philadelphia once said to his employer, 'I goes to hear dot Meester Gough vot dalks mit his goat-dails.'"

His intensity was such that it could carry him through hours of excited oratory. After an hour's or two hours' lecture Gough would often entertain a party of friends for two or three hours more, gradually cooling down from the intense heat into which he had kindled himself before his audience.

In 1853, Mr. Gough went to England, on invitation of the London Temperance League, intending to spend a month in lecturing in that country. But his reception was so enthusiastic and his success so great that his month of service became lengthened to more than two years. Before leaving for home he made arrangements for three years more of temperance lectures in the British Islands.

In his later years he diversified his lectures, dealing with many themes, though never losing his power of swaying an audience at will to laughter or tears. But temperance continued to be the theme nearest his heart, and his voice and pen could never long lose sight of the fact that the conflict against intemperance was his predestined life-work.

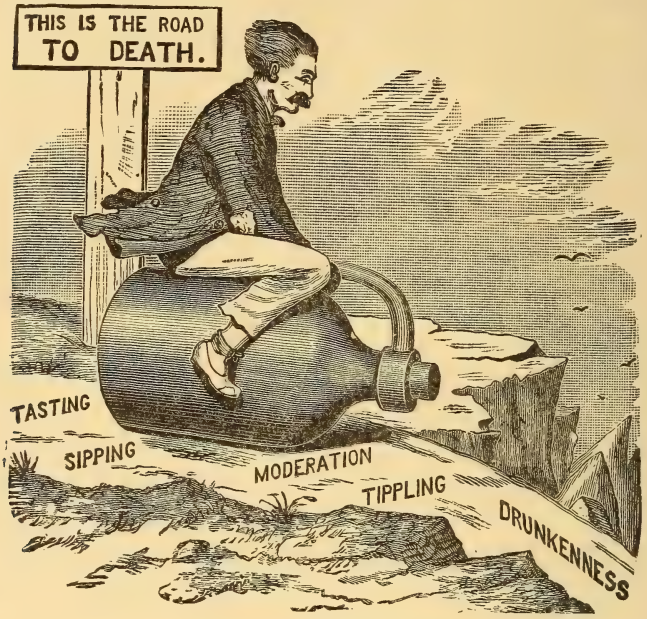
Of illustration and anecdote, which formed so essential a part of the "stock in trade" of a Washingtonian orator, Gough had an unceasing flow. No man ever surpassed him in quick appreciation or hearty enjoyment of a good story, or in the art of making his audience enjoy it with him. Wherever he went fun seemed to crop up around him. Nothing ludicrous, pathetic, or thrilling ever escaped his quick attention, and humor, pathos, and emotional earnestness, rather than literary skill, are the distinguishing characteristics of the books which he has left behind him.

One of Gough's most apposite illustrations may be not out of place here as an instance of his characteristic style:

"I remember riding from Buffalo to Niagara Falls, and I

said to a gentleman: 'What river is that, sir?'—'That,' he said, 'is Niagara River.'—'Well, it is a beautiful stream,' said I; 'bright, and fair, and glassy; how far off are the rapids?'—'Only a mile or two,' was the reply.—"Is it possible that only a mile from us we shall find the water in the turbulence which it must show when near the falls?'—'You will find it so, sir.' And so I found it, and that first sight of the Niagara I shall never forget. Now, launch your bark on that Niagara River; it is bright, smooth, beautiful, and glassy. There is a ripple at the bow; the silvery wake you leave behind adds to your enjoyment. Down the stream you glide, oars, sails, and helm in proper trim, and you set out on your pleasure-excursion. Suddenly some one cries out from the bank: 'Young men, ahoy!'—'What is it?'—'The rapids are below you.'—'Ha! ha! we have heard of the rapids, but we are not such fools as to get there. If we go too fast, then we shall up with the helm and steer for the shore; we will set the mast in the socket, hoist the sail, and speed to land. Then on, boys. Don't be alarmed; there's no danger.'—'Young men, ahoy there!'—'What is it?'—'The rapids are below you.'—'Ha! ha! we will laugh and quaff; all things delight us. What care we for the future? No man ever saw it. Sufficient for the day is the evil thereof. We will enjoy life while we may; we will catch pleasure as it flies. This is enjoyment; enough time to steer out of danger when we are sailing swiftly with the current.'—'Young men, ahoy!'—'What is it?'—'Beware! beware! the rapids are below you.' Now you see the water foaming all around. See how fast you pass that point! Up with the helm! Now turn! Pull hard! Quick! quick! Pull for your lives! Pull till the blood starts from the nostrils and the veins stand like whipcord upon the brow! Set the mast in the socket! Hoist the sail! Ah! ah! it is too late! Shrieking, cursing, howling, blaspheming—over you

go! Thousands go over the rapids every year through the power of evil habit, crying all the while, 'When I find out that it is injuring me, I will give it up.'"



Down the Rapids of Rum.

Such an illustration of the insidious approaches of drunkenness and its final irresistible hold on the victim, told in Gough's intense and graphic manner, and with his dramatic imagery of gesture and movement, must have been heard to be appreciated. It was enough to bring dozens of drunkards to the pledge. One further extract from his autobiography will serve to close our description of this eloquent orator:

"I have more than once spoken to an audience of what are termed 'outcasts,' and a pitiful sight it is. On one occasion I addressed eight hundred, and on another—in Glasgow—over three thousand. The city missionaries had, by their influence, induced the poor creatures to come. There

were rags, and filth, and degradation beyond description. It seemed as if the last lingering trace of human beauty had been dashed out by the hoof of debauchery, and the die of the devil stamped on the defaced image of God; and all of them human beings, with hearts and souls, with a love for the pure and beautiful—men and women; yes, and children—with such human histories of want and suffering, privation and misery, as might well be traced in tears and written in blood.

"On one occasion, as I entered the audience-room where some hundreds of this class had assembled, with the provost of the borough and a minister of the town, who accompanied me, the former said, as we came in, 'Mr. Gough, you have "Fire" in the house to-night.'

"I asked, 'What do you mean?'

"He said, 'Do you see that woman near the platform?'

"'Yes.'

"'Her nickname is "Hell-Fire;" she is known by no other name in the vicinity of her wretched residence. When she appears in the street the boys cry, "Fire! Fire!" She is the most incorrigible woman in the borough. She has been brought before me scores of times, and sentenced to imprisonment from four days to six months. She is ripe for mischief, and if she makes a disturbance you will see such a row as you never saw before. The power of the woman's tongue in blasphemy is horrible.'

"When I rose to address the audience I expected a row, and confess to a nervous feeling of apprehension. I spoke to them as men and women, not as outcasts or things. I told them poverty was hard to bear, but there might be comfort, light, and peace with poverty; told them I had been poor, very poor; spoke to them of my mother and her struggles; then of her faith and love and hope; that there was no degradation in poverty—only sin caused that. In

proportion to wrong-doing was the degradation, and so on. I saw a naked arm and hand lifted in the crowd and heard a voice cry out, 'That's all true.'

"The woman (Fire) rose to her feet, and, facing me, said:

'That's a' true, mon; ye're telling the truth.' And, stretching her arms to the audience, she said, 'The mon kens what he's talking aboot.'

"When I concluded she came on the platform, and I almost thought she might tackle me. She was a large woman, and looked like a hard hitter, and I never desired to come in contact with 'strong-minded' or big-fisted women; but after looking at me a moment she said, 'Tak' a gude look at me, mon. I'm a bit of a beauty, ain't I?' Then coming close to me, 'Would you gi'e a body like me the pledge?'

"I answered at once, 'Yes, ma'am.'

"A gentleman said: 'She cannot keep it; she will be drunk before she goes to bed to-night. Better not give her the pledge.'

"I turned to her: 'Madam, here is a gentleman who says you cannot keep it if you sign it.'

"Clinching her fist, she said, 'Show me the mon.'

"I asked, 'Can you keep it?'

"'Can I? If I say I wull, I can.'

"'Then you say you will?'

"'I wull.'

"'Give me your hand on that.' And I shook hands with her. She signed it, and I said: 'I know you will keep it, and before I go to America I will come and see you.'

"'Come and see me when you wull,' she answered, 'and ye'll find I ha'e kept it.'

"It must have been two years from that time I was speaking there again, and after the lecture a gentleman said to me: 'I wish to introduce to you an old friend, whom perhaps you have forgotten—Mrs. Archer, no longer "Fire."'

"I was introduced, and shook hands heartily with her and her daughter, who sat by her. I had noticed the woman during my speech, for she hardly took her eyes off me from the time I rose till I sat down. I went to her house, and part of what she said to me was this:

"'Ah! Mr. Gough, I'm a puir body; I dinna ken much, and what little I ha'e kenned has been knocked out of me by the staffs of the policemen, for they beat me aboot the head a good deal, and knocked pretty much a' the sense out of me; but sometimes I ha'e a dream: I dream I'm drunk, and fighting, and the police ha'e got me again; and then I get out of my bed and I go down on my knees, and I don't go back to my bed till daylight comes, and I keep saying: "God keep me! for I canna get drunk anymair."'

"Her daughter said: 'Ay, mon! I've heerd my mither in the dead of night, on the bare floor, crying, "God keep me!" and I've said, "Come to yer bed, mither, ye'll be cauld;" and she'll tell me, "No, no, I canna get drunk any mair."'

"I received a letter from the provost of the borough, dated February, 1869, telling me that Mrs Archer had been faithful to her promise, was keeping a small provision-store or shop, had taken a little orphan boy out of the streets, and was bringing him up well, and sending me her photograph."

CHAPTER IX.

FAMOUS ORATORS OF THE FIRST CRUSADES.

OF the many ardent and eloquent temperance advocates of the period of which we are now speaking, one man of Irish birth so surpassed all others in the extraordinary success of his efforts that some particular mention of his work seems here needful.

Theobald Mathew was born in the county of Tipperary, Ireland, on October 10, 1790. He was religiously inclined during his boyhood, gentle, tender-hearted, and benevolent, and both at the desire of his mother and from his own inclinations studied for the priesthood. He joined the order of Capuchin Friars, was ordained in 1814, and quickly became a favorite in the parish of Kilkenny, his first field of labor. He soon afterward removed to Cork, where his winning speech and devotion to the duties of his office gave him a high reputation throughout the surrounding country, and Father Mathew's confessional became a favorite place of resort.

His first work of reform was the establishment of an industrial school for girls. The city swarmed with idle and ignorant children, and his school soon had five hundred pupils, for whom he found teachers among the ladies of his parish. His popularity resulted in a considerable increase to the income of his church, but the money received was disbursed so freely in gifts to the poor that an imaginative Irishman declared, "If the streets of Cork were paved with gold, and Father Mathew had control of them, there wouldn't be a paving-stone in all Cork by the end of the year."

From 1820 forward Father Mathew was one of the most popular preachers of his day, his reputation extending throughout Ireland. He was free from sectarian prejudices, and had many friends outside of his own Church, being associated with Protestants in his labors of charity. In 1832 the city of Cork was terribly scourged with the cholera. During this epidemic Father Mathew was earnest and indefatigable in his devotion to the sick. Every night, from midnight till six o'clock in the morning, he was on duty at the cholera hospital, and his diligent ministrations to the sick were of the highest value.

His attention was first called to the field of labor in which he was destined to gain a world-wide fame by William Martin, a Quaker, and so earnest a temperance advocate as to gain him the title of "the grandfather of the temperance cause" in Ireland. As yet the temperance-reform movement had made no progress with the Roman Catholic population, and the good Quaker, in his ardent desire to extend its sphere of usefulness, looked upon Father Mathew as the very man for the work.

"Oh, Theobald Mathew, if thou wouldst but take the cause in hand!" he pleaded, and his unselfish appeal in time convinced the good priest of the necessity of a crusade against intemperance. He was finally led to undertake the work by the persuasions of a deputation consisting of the Rev. N. C. Dunscombe, an Episcopal clergyman, Richard Dowden, a Unitarian, and the Quaker William Martin. Satisfied at length that duty called him to this field of labor, he consented to preside at a temperance meeting, and with a hearty "*Here goes, in the name of God!*" signed his name to the total-abstinence pledge. This notable event took place on the 10th of April, 1838.

The worthy priest on becoming president of the Cork Total-Abstinence Society must have been utterly unpre-

pared for what was to follow. Yet his act and his eloquent appeals to his countrymen created a furore throughout all that section of Ireland so great that by January of the succeeding year more than one hundred and fifty thou-

FATHER MATHEW AND PATSY.

sand persons, mostly natives of the county of Cork, had followed his example in signing the pledge.

Soon from the adjoining counties multitudes began to pour into Cork, all eager to see the great apostle of temperance and to take the pledge in his presence. No epidemic of

disease ever spread with more rapidity than this health-seeking crusade. The apartment on the ground-floor of the good priest's house in which his temperance receptions were held was crowded all day and until eleven o'clock at night with the multitudes who were eager to take the pledge, some of them sober and solemn, others in reeling order from the effects of their farewell potations.

"Kneel down now, Patsy," he would say to a tipsy and doubtful fellow, who had been brought in by wife or friend—"kneel down and say the words of the pledge after me."

A friendly but strong pressure of the priest's hand on the man's shoulder would bring him to his knees. Reluctantly, yet powerless to resist, the brawny fellow would repeat the words solemnly spoken by the priest.

"There, now I'll mark you with the holy sign of the cross, and pray God to save you from temptation;" and Patsy would be a teetotaler, hardly knowing how or why.

"Why do you give the pledge to people when they are drunk?" Father Mathew was asked.

"Because I find they keep it," was his reply.

The worthy priest soon became invested, through the superstition of the people, with miraculous healing powers. Many declared that they had been cured of disease by receiving his benediction after taking the pledge at his hands. He denied having any such power, but it was believed despite his denial, and the superstitious fancy added greatly to his influence. It was indeed, in one sense, more than a superstition. For not only the serious disease of intemperance was cured by his touch, but abstinence from drinking must have put an end to many of the maladies to which the whiskey-bottle gives rise, and indirectly, at least, his healing touch must have performed many marked cures.

The next phase of his mission began in a pilgrimage through Ireland, in which he held meetings in city after

city, while crowds of people everywhere flocked to his ministrations, all eager to receive the pledge at his hands.

At Limerick, which he first visited, so great was the rush of penitent drinkers that five thousand persons remained in the streets all night. For four days he was engaged almost without cessation in giving pledges, and by the end of that time his secretaries had registered the names of a hundred and fifty thousand persons, pledged, to quote the obligation to which they bound themselves, "to abstain from all intoxicating drinks, except used medicinally and by order of a medical man, and to discountenance the cause and practice of intemperance."

Similar scenes occurred in every city he visited. At Maynooth, the seat of his studies for the priesthood, thirty-five thousand citizens, two hundred and fifty students, and eight college professors pledged themselves to total abstinence. By the end of the year 1840 nearly two millions of his countrymen had taken the pledge. By November, 1844, he was able to report that he had registered "in Ireland 5,640,000 adherents of total-abstinence principles."

At one time, while passing through the town of Athy, some one saw and recognized his benevolent features in the stage-coach, and the cry "Father Mathew is here!" spread through the town. In a few minutes the coach became blocked with such a crowd that it could not move. Five hours elapsed before it was permitted to resume its journey, this whole time being occupied in giving the pledge to eager applicants.

Local societies were everywhere formed of the people who had taken the pledge, meetings were held, reading-rooms opened, and every means taken to render the reform permanent. A favorite addenda to these societies was a brass band, in which Father Mathew greatly delighted and to which he contributed not a little money. It kept up the enthusi-

asm which he was shrewd enough to perceive was an essential feature in the good cause.

A notable result of the reformation was a remarkable decrease of crime in Ireland. In eight years' time capital offences fell off from sixty-six to fourteen per year, and sentences of transportation from nine hundred and sixteen to five hundred and four. The reduction in the consumption of spirits to one-half its former amount, in connection with the facts above given, notably connects crime with liquor-drinking.* It may be well asked, if the cutting off of one-half the intemperance reduced crime more than one-half, what would have been the effects of a complete cessation of drinking? It looks as if the office of jailer would have become a sinecure under such circumstances.

One interesting feature of Father Mathew's pilgrimage is the fact that he had a brother, and also a more distant relative, who were engaged in the business of distilling, and who implored him to desist, saying, "If you go on thus, you will certainly ruin our fortunes." His answer was one worthy of a born pioneer in reform: "Change your trade; turn your premises into factories for flour; at all events, my course is fixed. Though heaven and earth should come together, we should do what is right."

It is said that the brother, whose building alone had cost him £30,000, was nearly ruined by the temperance reform, and that the other relative mentioned, a brother-in-law, became a bankrupt. Father Mathew had a warm-hearted affection for his relatives, but the world had become his

* "Between 1838 and 1840 the consumption of spirits in Ireland had fallen off 5,000,000 gallons; the public-houses where liquor was retailed had lessened by two hundred and thirty-seven in the city of Dublin alone; the persons imprisoned in the Bridewell (the principal city prison) had fallen in a single year from one hundred and thirty-six to twenty-three, and more than one hundred cells in the Bridewell being empty, the Smithfield prison was actually closed."—*Judge Davis on Intemperance and Crime*, p. 12.

FATHER MATHEW.

field of charity, and duty to mankind with him outweighed family affection.

Invitations now began to pour in requesting the apostle of temperance to extend his ministrations to England and Scotland, one from Edinburgh being signed by two thousand ladies. To these appeals he replied: "I must first heal the deep and festering wounds of the Irish people." In 1842, however, he visited Glasgow, where his reception was most enthusiastic, and where forty thousand persons took the pledge. In the following year he repaired to England, and administered the pledge to great numbers of his countrymen in the larger cities.

His visit to London was in response to the invitation of Earl Stanhope, president of the National Temperance Society of England. The first meeting in London was held in Bethnal Green, a favorite resort of the Irish population. It was a drizzly day and the place was muddy, but Lord Stanhope's earnestness in the temperance cause not only brought him there, but induced him to kneel down in the mud, and in the presence of twenty thousand Irishmen to take the pledge from Father Mathew. The good priest laid his hand on the head of the noble peer, breathed a prayer for his fidelity, and gave him to wear a copy of the medal which he was in the habit of distributing to his converts. We hardly need say that such an example as this had an extraordinary effect upon the crowd, and that the rush to take the pledge was unprecedented.

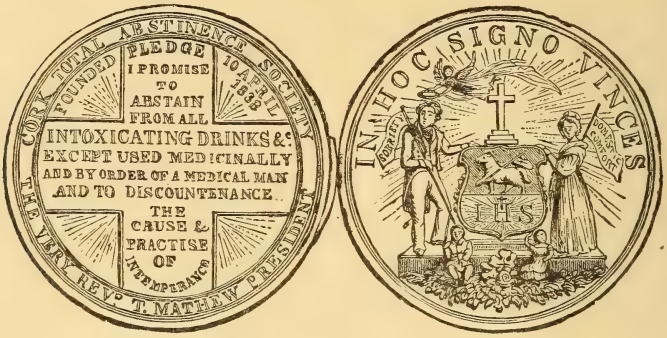
During his brief tour through England it is said that nearly three hundred thousand persons pledged themselves to total abstinence, among whom were many people of the highest standing in society.

The Rev. Theodore L. Cuyler thus describes an interview with Father Mathew during his visit to Glasgow: "Arriving in Glasgow, we found a multitude of over fifty thousand

people assembled on the Green. In an open barouche drawn by four houses stood a short, stout Irishman, with a handsome, benevolent countenance, and attired in a long black coat; a silver medal hung on his breast. The crowd surged around his carriage, many of them striving to grasp his hand or even to touch his clothing. After the procession had forced its way through the densely-thronged streets it halted in a small open square. Father Mathew dismounted, and began to administer the pledge of abstinence to those who were willing to receive it. They kneeled on the ground in platoons; the pledge was read out to them; Father Mathew laid his hand on the head of each one and pronounced a brief benediction. Over the necks of many a small medal attached to a cord was placed. In this rapid manner the pledge was administered to many hundreds of persons within an hour, and fresh crowds continually came forward. When I was introduced to the good man as an American, he spoke a few kind words and gave me an 'apostolic kiss' upon the cheek. As I was about to make the first public temperance speech of my life, I suppose I may regard that act of the great Irish apostle as a sort of ordination to the ministry of preaching the gospel of total abstinence. . . . .

"He was unquestionably the most remarkable temperance reformer who had yet appeared. For a portion of his power he was indebted to his position as a Roman Catholic ecclesiastic; but there was also vast power in the persuasive appeals which he made to the hearts and consciences of the multitudes whom he reached in Ireland, Great Britain, and America. It is computed that no less than five millions took the pledge of total abstinence from intoxicating poisons by his influence; the revolution he wrought in his own time and country was marvellous, and the hand of God was visible in it. Nor did his beneficent work end with his life. Large numbers, indeed, who became abstainers by his per-

suasions fell back gradually into the mire of intemperance; but to-day, on both sides of the ocean, there are hundreds of thousands who are still loyal members of the 'Father Mathew societies.' His dead hand is still felt. Theobald



THE FATHER MATHEW MEDAL.

Mathew is to-day a more vital power than Daniel O'Connell; the benevolent priest of Cork has outlasted the burly orator of College Green."

Father Mathew's early characteristics clung to him during his ministrations. Money slipped through his hands like water. At one time, when he had the reputation of being enormously rich, he was actually seven thousand pounds in debt, chiefly money borrowed to be given away. The people who took the pledge from him all wanted a medal, and as few of them were able to buy one, he gave them away by thousands. In fact, he was once arrested for debt by the maker of the medals. The bailiff who bore the writ took the opportunity to present it by feigning to kneel for his blessing. But the good priest went on giving the pledge to the crowd around him as though nothing unusual had happened. He well knew that that bailiff would have had a short shrift had an inkling of his errand become known to the throng.

During the famine of 1846–47, Father Mathew used his utmost endeavors to relieve the necessities of the people and

to arouse the charitable in their behalf. He gave away all his own money and all he could obtain from others, and did his utmost in support of the industrial schools and work-rooms that were started by the charitable. During this dreadful period the noble priest worked as unceasingly to relieve the necessities of the people as he had ever done to bring them to habits of temperance.

In 1849 he visited America, landing in New York on the 2d of July. His reception in this country was a continual ovation. His stay here continued till the 8th of November, during which time he journeyed widely over the country and visited many of the principal cities of the East, administering the pledge and giving medals wherever he went. A failure of health prevented him from extending his journey, as designed, throughout the whole country. On his arrival in Washington a resolution was unanimously carried in Congress to invite him to a seat on the floor of the House, the highest honor that could have been conferred. The members rose to receive him as he entered the House with as much respect as if he had been a crowned monarch instead of a simple Irish priest. During his stay in this country a very considerable number of persons, mostly Irish Catholics, received the pledge at his hands.

Father Mathew died on December 8, 1856, his last days being spent in great suffering. His unceasing labors had brought on partial paralysis. Numerous stories are told of his healing powers, some of them extraordinary if true as related, but in all probability they indicated effects of the curative action of the mind upon the body. One interesting story is told of a lunatic who was being taken by his friends to the asylum at Cork. Bound on a car, with his head exposed to the full rays of the sun, he was brought, at the suggestion of one of his conductors, to Father Mathew. The poor fellow was screaming and raving in a paroxysm of

madness. The priest spoke to him gently and kindly, soothingly touched his burning face, and directed his friends to untie his bonds and to cover his head from the sun. The effect of this treatment upon the patient was marvellous. His paroxysms ceased, he recognized Father Mathew, in whose powers he seemed to have unbounded faith, and promised that if he were taken home he would do everything that was asked of him. At the priest's request this was done. A month afterward a well-dressed and handsome young man called upon Father Mathew to thank him for "what he had done for him." It was the late lunatic, now completely restored to health.

THOMAS F. MARSHALL.

One of the most eloquent of the temperance orators of America during the period in question was the Hon. Thomas F. Marshall, nephew of the eminent Chief-justice John Marshall, and at that time a member of Congress from Kentucky. He was considered the most eloquent speaker on the floor of the House, and was a man of fine intellect, broad education, and unusual powers of memory and imagination, a voice of great sweetness, and all the qualities, in fact, that go to make up a finished orator. Yet, distinguished and eloquent as he was, drunkenness had taken him captive and he was fast going to ruin.

He at length became seriously alarmed at the state into which strong drink had brought him. On January 7, 1842, he entered the House of Representatives after drinking freely and with every nerve of his body calling out for fresh potations. His excitement and almost uncontrollable thirst for stimulants were so great as to frighten him, and he requested the Hon. George Briggs of Massachusetts to bring him the total-abstinence pledge. This was done, and he signed it.

Not content with this, he determined to sign it publicly, and did so at a large temperance meeting that was held at the medical college. He detailed to the audience his reasons for the step he had taken with such emotional earnestness that several other members of Congress followed his example.

This event led the Congressional Temperance Society, which had been organized in 1833, to adopt the total-abstinence pledge. On February 25th a meeting was held in the hall of the House of Representatives, which was crowded by those who hoped to hear a speech from Mr. Marshall, whose eloquence had made him famous. The address that followed was one of the best he ever delivered, and roused up not only Congress, but all the country, to renewed interest in the temperance cause. We quote its earnestly eloquent conclusion:

"Sir, the pledge I have taken renders me secure for ever from a fate inevitably following habits like mine—a fate more terrible than death. That pledge, though confined to myself alone, and with reference only to its effects upon me, my mind, my heart, my body, I would not exchange for all earth holds of brightest and of best. . . . . Sir, I would not exchange the physical sensations, the mere sense of animal being, which belongs to a man who totally refrains from all that can intoxicate his brain or derange his nervous structure—the elasticity with which he bounds from his couch in the morning, the sweet repose it yields him at night—the feeling with which he drinks in, through his clear eyes, the beauty and grandeur of surrounding nature,—I say, sir, I would not exchange my conscious being as a strictly temperance man, the sense of renovated youth—the glad play with which my pulses beat healthful music, the bounding vivacity with which my life-blood courses its exulting way through every fibre of my frame—the communion high

which my healthful eye and ear now hold with all the gorgeous universe of God—the splendor of the morning, the softness of the evening sky—the waters, with all the grand associations of external nature, reopened to the first avenues of sense: no, sir, though poverty dogged me—though scorn pointed its slow fingers at me as I passed—though want and destitution and every element of earthly misery, save only crime, met my waking eye from day to day,—not for the brightest and noblest wreath that ever encircled a statesman's brow—not if some angel commissioned from heaven, or some demon rather sent fresh from hell, to test the resisting strength of virtuous resolution, should tempt me, both with all the wealth and all the honors which a world can bestow—not for all that time or earth can give, would I cast from me this precious pledge of a liberated mind, this talisman against intemperance, and plunge again into the dangers that once beset my path. So help me heaven, sir, I would spurn beneath my feet all the gifts the universe could offer, and live and die as I am, poor but sober."

No more eloquent and finished address was ever delivered in the interest of temperance, and none that ever more thrilled and captivated both hearers and readers. Mr. Marshall now entered upon a course of temperance lectures, one of his noblest addresses being delivered at the sixth anniversary of the American Temperance Union in the Broadway Tabernacle, New York.

In company with Governor Briggs he lectured the next evening at the Greene Street M. E. Church, at which the Washingtonians had made their first appearance in New York. Here they both delivered thrilling orations. A striking instance of Mr. Marshall's services in the cause of temperance is that told of the enthusiastic joy and gratitude of a mother whose son was saved from a career of drunkenness by his efforts. The overjoyed woman baptized her

returned and redeemed son with her tears, and caressed him with her kisses, while thanking Mr. Marshall in such language as only a grateful mother could use. He wrote to her in reply these eloquent and feeling words: "I, too, have a mother, and if she knew a man through whom I had been plucked as a brand from the burning, how would her prayer go up for him to the throne of God day and night! And she does offer up her blessings to the Most High. She writes in her letters to me that she considers my reformation as through the direct agency of God himself, and her voice is raised in continual thanksgiving and praise to the Father of mercies. Oh, to be instrumental in doing just such good to others, I do believe I would quit Congress, the bar, and everything else, and turn circuit-rider and preach through the country."

We have particularly given these words, and the above extract from Mr. Marshall's address, as evidence of the earnestness of the man, and more particularly to indicate how firm are the chains which strong drink wraps round its victims. It would hardly be believed that a man with such feelings and sentiments could again become a slave to the terrible appetite from which he had escaped, yet such is the record of Thomas F. Marshall. His unquenched desire for stimulants was at first satisfied by tobacco, which ere long he used to excess. Then a yielding to the thirst for drink followed, and he became a more helpless captive to it than ever before. It seems incredible that of a man who could use the words we have quoted, and who had occupied so exalted a position, it could be said by one who knew him well: "Eighteen years rolled away and I met in Main street, Poughkeepsie, a ragged, filthy, miserably-clad, houseless vagabond. He was as dirty as he could possibly be. He was an object of pity and disgust at the same time. Who can it be? The Hon. Thomas F. Marshall, but oh! how fallen!"

The discovery that he had sunk to this vile condition rallied some of his old friends around him, who cleansed him and procured him new clothes. For the time being he became something of his old self, and was sufficiently reformed and sobered to deliver the Fourth-of-July oration in Poughkeepsie in 1860. This oration was full of his former power, the final gleam of a light that was soon to be quenched in darkness and shame.

Soon afterward the orator went South, fell again into his

THE SLAVE TO STRONG DRINK.

old habits, and ere long became the tenant of a drunkard's grave. No more sad and terrible fall has ever been recorded in the annals of intemperance, nor has any lesson ever been given fuller of warning to all who fancy they can play at will with the thirst for strong drink. "At the last it biteth

like a serpent and stingeth like an adder." Its fetters are intangible, but no bonds of iron were ever riveted more firmly. There is no proclamation of emancipation for those who are slaves to appetite. Their freedom, if attained, must be through their own strength alone, and few who have once fully yielded to the insinuating thirst ever become wholly free again.

GEORGE BRIGGS.

In regard to this prominent member of the Congressional Total-Abstinence Society, of whom we have spoken in connection with Mr. Marshall, an anecdote told by him in his temperance addresses will suffice. He speaks of one member of Congress who was always rallying him about the Congressional Temperance Society.

"'Briggs,' he used to say, 'I'm going to join your temperance society as soon as my demijohn is empty.' But just before it became empty he always filled it again. At one time, toward the close of the session, he said to me: 'I'm going to sign the pledge when I get home. I am in earnest,' continued he. 'My demijohn is nearly empty, and I'm not going to fill it again.' He spoke with such an air of seriousness as I had not before observed, and it impressed me, and I asked him what it meant—what had changed his feelings.

"'Why,' said he, 'I had a short time since a visit from my brother, who stated to me a fact that more deeply impressed and affected me than anything I recollect to have heard upon the subject in any temperance speech I ever heard or read.

"'In my neighborhood is a gentleman of my acquaintance, well educated, who once had some property, but is now reduced—poor. He has a beautiful and lovely wife—a lady of cultivation and refinement—and a most charming daughter.

"'This gentleman had become decidedly intemperate in his habits, and had fairly alarmed his friends in regard to him. At one time, when a number of his former associates were together, they counselled as to what could be done for him. Finally, one of them said to him, "Why don't you send your daughter away to a certain distinguished school?" which he named.—"Oh, I cannot," said he. "It is out of the question. I am not able to bear the expense. Poor girl! I wish I could."—"Well," said his friend, "if you will sign the temperance pledge, I will be at all expense of her attending school for one year."—"What does this mean?" said he. "Do you think me in danger of becoming a drunkard?"—"No matter about that now," said his friend, "but I will do as I said."—"And I," said another, "will pay the rent of your farm for a year if you will sign the pledge."—"Well, these offers are certainly liberal, but what do they mean? Do you think me in danger of becoming a drunkard? What can it mean? But, gentlemen, in view of your liberality I will make an offer: I will sign if you will."

"'This was a proposition they had not considered, and were not very well prepared to meet; but for his sake they said they would, and did sign, and he with them.

"'Now for the first time the truth poured into his mind, and he saw his condition, and sat down bathed in tears.

"'"Now," said he, "gentlemen, you must go and communicate these facts to my wife. Poor woman! I know she will be glad to hear it, but I cannot tell her."

"'Two of them started for that purpose. The lady met them at the door, pale and trembling with emotion.

"'"What," she inquired, "is the matter? What has happened to my husband?"

"'They bade her dismiss her fears, assuring her that they had come to bring her tidings of her husband, but good tidings, such as she would be glad to hear.

"'"Your husband has signed the temperance pledge—yes, signed in good faith."

"'The joyous news nearly overcame her; she trembled with excitement, wept freely, and clasping her hands devotionally she looked up to heaven and thanked God for the happy change. "Now," said she, "I have a husband as he once was in the days of our early love."

"'But this was not what moved me,' said the gentleman. 'There was in the same vicinity another gentleman—a generous, noble soul—married young—married well—into a charming family, and the flower of it. His wine-drinking habits had aroused the fears of his friends, and one day, when several of them were together, one said to another, "Let us sign the pledge." "I will do it if you will," said one to another, till all had agreed to it, and the thing was done.

"'This gentleman thought it rather a small business, and felt a little sensitive about revealing to his wife what he had done. But on returning home he said to her,

"'"Mary, my dear, I have done what I fear will displease you."—"Well, what is it?"—"Why, I have signed the temperance pledge."—"Have you?"—"Yes, I certainly have."

"'Watching his manner as he replied, and reading in it sincerity, she entwined her arms around his neck, laid her head upon his bosom, and burst into tears. Her husband was deeply affected by this conduct of his wife, and said:

"'"Mary, don't weep; I did not know it would afflict you so, or I would not have done it. I will go and take my name off immediately."

"'"Take your name off?" said she. "No, no! let it be there. I shall now have no more solicitude in reference to your becoming a drunkard. I shall spend no more wake-

A Happy Wife.

ful midnight hours. I shall no more steep my pillow in tears.''

"'Now, for the first time truth shone upon his mind,

and he folded to his bosom his young and beautiful wife, and wept with her.

"'Now, Briggs, I can't stand these facts, and I am going to sign the pledge.'"

CHARLES JEWETT.

One of the most brilliant and effective temperance lecturers of the period in question was Dr. Charles Jewett, a man with an unfailing fund of wit, argument, and illustration, and who introduced with telling effect into his lectures the results of the experiments of doctors and scientists on alcohol and its influence on the human body. His orations were full ones in the truest sense, and supplied a multitude of facts to the other temperance orators of his day.

To quote from the Rev. T. L. Cuyler: "He was a typical Yankee—one of the best specimens that Connecticut ever sent forth from the land of the Beechers, the Bushnells, the Buckinghams, and the Bacons. His keen flashing eye kindled an audience, and his keen incisive wit smote like a Damascus blade. . . . . The quiet chuckle with which he would conclude one of his telling hits always sent a ripple of laughter over his auditors. No advocate of temperance has ever compressed more sound common sense into his speeches and writings than Charles Jewett. He was the reservoir from which many a popular lecturer filled his buckets; and if our reform had always been conducted on the lines which his sagacity approved, we should have been saved from no small amount of financial blundering, and short-lived, sensational devices. The best proof of the inherent vitality of the temperance enterprise is that it has survived so many fools and outlived so much fanaticism and extravagance."

Dr. Jewett was a native of Connecticut, the descendant of an old Puritan family, and a man of remarkable native

powers of oratory while his faculty of imitation and mimicry was extraordinary. He was early stirred up to the necessity of temperance reform, and began to lecture on the subject at a period when his advocacy not only interfered with his business as a physician, but placed him in serious danger of personal violence. But his indomitable will was backed up by unusual physical powers, and he was not to be intimidated.

This was about 1830, a period in which even temperance-men felt at full liberty to indulge in wine and cider. Dr. Jewett was cured of this habit by the following incidents. He gave up wine in consequence of a brief interview with a drunken individual named Ben Johnson.

"'Hallo, Ben, I want to see you,' cried the doctor one day on meeting him. Ben stopped in the road and turned about. 'I want you to abandon your gin and join our temperance society. What say you?'

"Ben grunted out something that the doctor did not understand.

"'You know the fiery stuff does you no good, but a great deal of hurt. Come, now, give it up and join us.'

"'Don't *you* drink wine, doctor?' Ben finally inquired.

"'Why, yes,' answered the doctor; 'but what has that to do with gin?'

'"Why do you drink wine instead of water?' said Ben.

"'Well,' replied the doctor, 'when I have been out riding for hours, and have been broken of my rest, and feel exhausted from excessive labor, a glass of wine refreshes me.'

"'That is it, doctor. You are right,' shouted Ben. 'When I have been chopping or sledding wood all day in the cold, and come home tired and chilled through, a glass of gin refreshes *me* wonderfully.'"

Dr. Jewett drank no wine after listening to Ben Johnson's temperance lecture.

One good story of an amusing circumstance that occurred during his lecturing career is worth repeating:

"Dr. Jewett had engaged to speak in the evening at W—— in Massachusetts, and, having no acquaintances in town, put up at the hotel. Among those who visited the bar during the afternoon was a Captain A——, who kept himself about half-seas over, and, remaining in the bar-room, drank about once an hour. Another was Squire H——, a stout man of about fifty, whose manner indicated that he felt his importance, and as often as he came for his drink—and it was pretty frequently during the afternoon—he cast a look of contempt upon Captain A——, whom he regarded as a miserable drunkard, though he did not swallow half as much liquor as himself. The captain noticed the contemptuous looks of the squire, and resolved to be even with him when opportunity should afford; for he felt that he was as good a man as he, although, being weaker, he could not carry off steadily as much whiskey. Captain A—— was a genial good fellow naturally, a perfect gentleman in his manner even when tipsy, and a ready wit withal. During the afternoon he formed an acquaintance with Dr. Jewett, had a long talk with him, and concluded to accept the doctor's invitation to attend the lecture. The hall was filled. Captain A—— sat on one of the front seats and listened respectfully, though he was considerably under the influence of liquor. When the lecture had ended he rose, hat in hand, and, hardly able to stand steadily without support, spoke as follows:

"'Fellow-citizens, the speaker has, in the conclusion of his interesting (hic) discourse, made an appeal to the drunkards. Well, it's all right, and (hic) reasonable, and I have nothing to say against it. Now, I don't know but I'm the only (hic) drunkard there is in the room, and I hope I am; but (and with this he turned partly around and cast his eye over the room)—but, Squire H——, where are you?'

"A roar of laughter showed that this hard hit at the squire was fully appreciated and keenly relished by the audience. Years have since passed, but the recollection of that evening, the doctor's lecture, and this laughable conclusion have not faded from the memory of the people of W——."

OTHER LECTURERS.

The Rev. Edward T. Taylor—or Father Taylor, as he was familiarly called—the famous sailor preacher of Boston, was an active and ardent advocate of temperance, and some of his orations were highly effective. His wit and humor were always ready additions to his argument. We may give an illustration of both. The former is well indicated in his answer to a drunkard who began hissing during one of his lectures. The quick-witted speaker pointed him out to the audience, and said in his peculiar telling manner, "There's a red nose got into hot water. Don't you hear it hiss?"

An instance of his racy humor is the following: At one of his prayer-meetings a black man rose in a rear seat and spoke briefly but effectively. When he sat down Father Taylor exclaimed: "I knew we should have a refreshing shower when I saw that black cloud rising."

There is one example of Mr. Taylor's oratory, so indicative of his manner, and ending in such a flash of genuine wit, that it is well worth repeating. It forms part of a temperance lecture delivered at Charlestown, Mass., almost under the shadow of the Bunker Hill Monument. Following a vigorous appeal, he said:

"Your poorhouses are full, and your courts and prisons are filled, with victims of this infernal rum-traffic, and your houses are full of sorrow, and the hearts of your wives and mothers; and yet the system is tolerated. Yes! and when

we ask some men what is to be done about it, they tell you you can't stop it! No, you *can't* stop it! and yet" (darting across the platform and pointing in the direction of the monument, he exclaimed in a voice that pierced one's ears like a trumpet) "there is Bunker Hill! and you say you can't stop it; and up yonder is Lexington and Concord, where your fathers fought for the right and bled and died, and you look on those monuments and boast of the heroism of your fathers, and then tell us we must submit to be taxed and tortured by the rum business, and we can't stop it! No! and yet" (drawing himself up to his full height and expanding his naturally broad chest, as though the words he would utter had blocked up the usual avenues of speech, and were about to force their way out by an explosion, he exclaimed in a sort of whispered scream) "your fathers—your patriotic fathers—could make a cup of tea for his Britannic Majesty out of a whole cargo—and *you* can't cork up a gin-jug! Ha!"

George Haydock, another well-known lecturer, had been one of the worst drunkards of Hudson, N. Y. His reformation was effected in a peculiar manner. He had been employed to blast rocks near that city. Working at this labor when in a state of intoxication, he managed to explode a heavy charge of gunpowder before he had time to get away from its vicinity. The natural result was that he was hurled fifteen feet into the air, and was so mangled by the explosion that his life hung for weeks in doubt. He finally recovered —maimed and sober. He was minus an eye and a leg. It is doubtful if any less heroic medicine could have cured him of drink. His mode of expressing the accident was the following: "See what I have suffered in the service of King Alcohol. He knocked out one of my skylights and knocked off one of my understandings."

This retired veteran in the service of rum became an effective lecturer from the Washingtonian standpoint. We introduce his name here mainly for the purpose of repeating one of his good stories.

"At a temperance meeting one evening," he says, "a man whose appearance would have been respectable had he been sober made some disturbance, and being much intoxicated it was proposed to put him out. To this I objected,

The Man with the Jugs.

saying I would get his name to the pledge and we would yet make him president of a temperance society. He, however, after listening a while, went out, muttering and threatening as he went.

"The next morning the same man appeared in the village

with two rum-jugs swinging on the sides of his horse; stopping between two rumshops, he set down his jugs; then taking up one of them, he repaired to one of the shops and asked the proprietor if he had cider brandy. 'Yes,' was the answer, 'but it is rather new.'

"He then, raising his jug high in the air, said, 'This jug has cost me fifteen hundred dollars! I now swear eternal enmity to rum and rumsellers;' and, smashing the jug upon the doorstep, he turned to the other shop with the other jug and went through a similar oath and ceremony. He then brought forth a third jug, and repeated the same at an apothecary's shop where spirits were only kept for medicine.

"After this he signed the pledge, and on the following week was made president of the Howard Total-Abstinence Society. After he had taken the chair and the addresses were gone through, eighty-one persons signed the society's pledge."

There were numerous other able and effective lecturers of that period, but those we have named will serve as examples, both of the method and character of the orators of the Washingtonian era and of the illustrative stories and flashes of wit with which their lectures were plentifully interlarded. They represented a phase of the temperance reform which has now passed away.

CHAPTER X.

NATIONAL AND INTERNATIONAL ORDERS.

THE period at which we have now arrived was marked by some important changes in the mode of carrying forward the temperance reform, and by the adoption of the first steps of the system now operative. Movements like the Washingtonian and the Father Mathew crusades could not well be other than temporary in their results. Their good effects were due to the arousing of emotional enthusiasm, and such a condition, while often extraordinary in its effects, is never permanent. As enthusiasm dies out the old habits are likely to return. Those reforms alone persist in which reason is the controlling element; those which appeal to the feelings only, and strive to arouse men through their emotions, produce often most remarkable results, but these results are apt to vanish with the dying out of the enthusiasm that gave rise to them.

Yet the Washingtonian movement left one excellent result in the formation of the beneficial temperance societies which replaced the old organizations, and which are still active agents in temperance reform. The first of these was founded somewhat in advance of the period in question at Salford in the county of Lancaster, England, in 1835. It took the title of the Independent Order of Rechabites, and was similar in general character to the Odd Fellows and other societies of later date, giving relief to sick members and aid to the family of a deceased member. It restricted its member-

ship to healthy persons between the ages of fifteen and fifty. This order still exists in England, and is of excellent repute. It was introduced into America in 1842, and spread with such rapidity that at one time it numbered over one hundred thousand members in this country. It is now reduced here to about four thousand.

THE SONS OF TEMPERANCE.

In the year 1842 a more important organization, the order of Sons of Temperance, was founded in the United States. It was, as we have said, a direct outgrowth of the excitement produced by the Washingtonian lecturers, and originated when John Hawkins was reforming multitudes of drunkards in New England, Pollard, Wright, and others were rousing up the Middle States, Vickars and Small were proselytizing in the West, and the South was in a blaze of excitement over the temperance reform. It was during this period of public awakening to the evils of drunkenness that a few far-seeing Washingtonians designed and organized a new association, beneficial in principle and based on the model of the secret beneficial societies then in existence.

The first meeting was held at Teetotaller's Hall in New York on September 29, 1842. Sixteen men composed this meeting, and combined themselves into New York Division, No. 1, of the Sons of Temperance. The officers of this division were: *Worthy Patriarch*, Daniel H. Sands; *Worthy Associate*, Ephraim L. Snow; *Recording Scribe*, John W. Oliver; *Financial Scribe*, James Bale; and *Treasurer*, George McKibben.

The meetings of the society were to be secret, and an impressive ritual and initiation ceremony were devised. Its secrecy, however, went no further than to keep private its personal business details, and its whole purpose was, as declared in its records, *to shield its members from the evils of*

intemperance; to afford mutual assistance in case of sickness; and to elevate their characters as men. The pledge required to be taken was, and still is, the following: "I will neither make, buy, sell, nor use as a beverage any spirituous or malt liquors, wine, or cider."

That the time was ripe for some such action was evident to all men capable of seeing beyond the immediate present. The early temperance movement, which had swept the country like a flood, had lost its force by 1838, and three-fourths of the reformed drunkards had relapsed into their old habits. There was good reason to believe that the Washingtonian wave of reform would sink away in the same manner. Some method of holding the reformed men other than those previously attempted was evidently requisite, and the beneficial idea proved a happy device.

It took the public attention from the start, and the new order spread with the greatest rapidity. Numerous local divisions were quickly organized; grand divisions were soon afterward formed in New York, New Jersey, Maryland, Pennsylvania, Connecticut, and Massachusetts, and on the 17th of June, 1844, twenty-one months after the first meeting, a National Division of the Sons of Temperance was instituted, with Daniel H. Sands for its chief officer. Its jurisdiction embraced six grand divisions, seventy-one subordinate divisions, and about six thousand members.

By the end of 1845 there were fourteen grand divisions, six hundred and fifty subordinate divisions, and forty thousand members. During the succeeding year the enthusiasm in favor of the new society was so great that by the close of the year its membership had increased to one hundred thousand. The prosperity of the Sons of Temperance culminated about 1850, when the order comprised thirty-five grand divisions, five thousand five hundred and sixty-three subordinate divisions, and two hundred and thirty-two thousand

two hundred and thirty-three members. The activity of other temperance organizations and the excited feeling preceding the coming war now checked the advance of the order, and in 1864 its membership had fallen to fifty-five thousand seven hundred and thirty-six.

The society of Sons of Temperance was carried in 1846 to Canada, where it made rapid progress. In 1847 a division was founded in London, England. In that country it progressed slowly, having at the end of eight years thirty-six divisions and one thousand members. Since then it has made a very satisfactory advance in Great Britain, while in Australia there are two national and about six hundred local divisions with thirty-five thousand members.

In the United States the civil war nearly swept the order out of existence in the South and greatly reduced its strength in the North. Other causes affected its prosperity; among them, the business depression from 1873 to 1878. Since then the society has been advancing again, and numbered in 1888 seventy-eight thousand nine hundred and thirteen members and fifteen hundred and sixty-five divisions. Up to that time its total membership in America had been two million five hundred thousand, and the money collected and disbursed nearly $9,000,000.

Concerning the objects of the order of Sons of Temperance, we may quote from a paper by Samuel W. Hodges, *Most Worthy Scribe:* "Up to this time all labors had been in the line of what is called moral suasion. The abolition of the rumshop had not been thought of, but the organization of determined men, having in view the salvation of their associates from the curse of drink, soon brought with it the question, Would it not be better to try to remove the temptation from the men than to spend all the time in keeping the men from temptation?"

General Cary, the chief officer of the order, said in 1849:

"We must have a nobler, higher, holier ambition than to reform one generation of drunkards after another. We must seal up the fountain whence flows the desolating stream of death." Since that time the order has been an active centre of the operations tending toward prohibitory legislation. Its members declare, "That we desire, will have, and will enforce laws in our respective localities for the suppression of this man-destroying, God-dishonoring business."

At first membership in the order was restricted to white males of eighteen years of age and over, but in 1854 a highly popular change took place in the admission of the wives, daughters, and sisters of members as visitors. In 1866 all distinctions were abandoned, and women were admitted to full membership in the order on the same terms as men.

In the same year colored members were admitted, an ordinance being adopted which provided for the formation of subordinate and grand lodges of colored people and for their representation in the National Division.

THE INDEPENDENT ORDER OF GOOD TEMPLARS.

In 1851 there originated in Central New York a new temperance organization which was destined to become of high value to the cause it represented. The beneficiary system had been found to have certain defects in its operation, which it was hoped to avoid in a society organized for the sole purpose of temperance reform. The Order of Good Templars was therefore constituted with the single object of opposing intemperance by every available means. Its standard was of the most radical type, embracing—

"Total abstinence from all intoxicating liquors as a beverage.

"No license in any form or under any circumstances for the sale of such liquors as a beverage.

"The absolute prohibition of the manufacture, importa-

tion, and sale of intoxicating liquors for such purposes—prohibition by the will of the people expressed in due form of law, with the penalties deserved for a crime of such enormity.

"The creation of a healthy public opinion upon the subject by the active dissemination of truth in all the modes known to an enlightened philanthropy.

"The election of good, honest men to administer the laws.

"Persistence in efforts to save individuals and communities from so direful a scourge, against all forms of opposition and difficulty, until our success is complete and universal."

In the pledge of the society total abstinence is required, not only from intoxicating liquors, but from sweet cider and unfermented wine, or from the juice of the apple, grape, and berry in any state, as a beverage. It is held that fermentation takes place so readily that only thus can the danger of drinking fermented liquor be avoided.

One further important feature in the pledge of the Good Templars is that it requires total abstinence for life. This is the leading principle of the organization in which it differs from most others—a complete and permanent reform. "Lifelong is the Good Templar's pledge."

Another purpose of the organization is to bring the young into its fold of membership, and so train the rising generation as to implant habits and ideas of temperance in the minds of the coming American. Everything is done to make the meetings of the order pleasant occasions, in which ladies and gentlemen, mature persons and children, may meet as within the home-circle, surrounded by genial and healthful influences, and guarded against the temptations of which the ordinary paths of life are so full.

The revenue of the order is used to print and circulate tracts and papers and to sustain lecturers in the field. Committees are appointed to visit the sick, distribute temperance

literature, call public meetings, and by every useful method to advocate and advance the cause of temperance.

The development of this order was rapid, and it is to-day more widespread than any of its fellow-organizations. Originated in the summer of 1851, in a few years it had extended into Canada and ten or twelve of the States of the Union. The Grand Lodge of New York was recognized as its head until 1855, when representatives from ten Grand Lodges met at Cleveland, Ohio, and instituted the Right Worthy Grand Lodge, the supreme head of the order.

Since that date the Order of Good Templars has made its way throughout the civilized world, and lodges exist not only in every State and Territory of the Union and every province of Canada, but in England, Scotland, and Ireland; in Sweden, Norway, Denmark, and other countries of Europe; in India, China, and Japan; in Africa, Australia, New Zealand, and Tasmania; in the Sandwich Islands and in many other oceanic islands. Its ritual has been translated into ten or twelve different languages. Throughout the world the same ritual is used, the same songs are sung, and the same password is employed, it being changed all over the world every three months.

It is claimed that since the origin of this order more than five millions of persons have been initiated, of whom fully four hundred thousand were hard drinkers. At least half of the latter have kept their pledge and become active workers in the temperance cause. By 1875 the order had reached its height of prosperity, its membership then numbering 735,000. In the succeeding year an unfortunate controversy arose on the question of admitting colored members. It ended in the secession of the British branch of the order, then very strong, and the erection of two separate Orders of Good Templars.

In 1886 a conference was held between the officers of the

two bodies, in which a satisfactory basis of reunion was decided upon. On May 24, 1887, a convention of the supreme lodges of the two branches was held at Saratoga Springs, N. Y., and on the 26th they reunited, on terms agreeable to both parties. Hon. John B. Finch, the superior officer of the American branch, was chosen as the Right Worthy Grand Templar of the reunited order. As combined, the membership of the order in 1888 was 483,103: it is said to be at present rapidly increasing in numbers.

This order has been one of the most powerful and successful agents in the temperance reform movement. Its principles of *total abstinence for the individual and total prohibition for the State* have been ardently and effectively carried out, and it has had much to do with creating and sustaining the strong sentiment now existing against the liquor-traffic. Its lectures, its disseminated literature, its missionary efforts in foreign lands, have all been attended with encouraging success, and the order yet retains all of its youthful vitality.

At the outset woman was placed on a complete equality with man in the Good Templar organization. She is eligible to every office in the order, and nearly every position has been filled by women, including that of the chief office in several Grand Lodges.

From the start, all persons, without distinction of sex, race, or nationality, above twelve years of age, were admitted to full membership. With the purpose of bringing in younger children, and training them from their earliest years in principles of total abstinence, a junior order, entitled the "Juvenile Templars," was instituted several years ago. It has spread with much rapidity, and embraced in 1888 a membership of 139,951. Its members are pledged against tobacco and profanity, as well as against intoxicating liquors.

In 1858 an offshoot from the Canadian Grand Lodge gave rise to the "British-American Order of Good Templars." At a later date it dropped the word "American" from its title, and in 1876 consolidated with several smaller organizations in Great Britain, into the "United Temperance Association." This has now lodges throughout the British provinces.

TEMPERANCE AMONG CHILDREN.

The first recorded effort to enlist the children of the country in the cause of temperance was a juvenile temperance meeting of the pupils of the Boston grammar schools on February 28, 1837. About 2500 children attended, and the exercises were of an entertaining character. Addresses were delivered, temperance songs sung, documents and tracts distributed, and other means taken to enlist the interest of the young audience.

The next we hear of juvenile temperance is in 1839, when the children's "Cold-water Army" seems to have been for some time in existence, since its Fourth-of-July celebrations are spoken of as ordinary occurrences, not as something new. In Baltimore, on July 4th of that year, 2300 children "belonging to the several juvenile temperance societies marched in procession." During the succeeding years the membership of the Cold-water Army rapidly increased. By 1844 nearly 30,000 children were reported enrolled in New Jersey, and large numbers in the other Middle and the New England States, Massachusetts being in the lead.

There is reason to believe, however, that this work among the children was limited to display and parade, and, though the pledge was signed, little effort was made to instil temperance ideas in the youthful mind. In consequence, we find the interest in these exercises falling off, so that from 1845 they rapidly declined.

The Sons of Temperance first organized a children's branch in 1845, when lodges of juvenile Sons of Temperance were established at Catasauqua and Bethlehem, Pennsylvania. It was not, however, until 1846 that a successful effort of this kind was made. Wyndham H. Stokes of Germantown, Pennsylvania, aroused by seeing some boys in possession of a quantity of liquor and in an intoxicated condition, arranged a ritual and constitution, and on December 6, 1846, organized Germantown Section, No. 1, Temperance Cadets, which title was soon changed to Cadets of Temperance. This effort met with instant success. The second section was organized on January 26, 1847, in Philadelphia, by Robert M. Foust, the G. W. P. of the Sons of Temperance, who had become deeply interested by attending a meeting of the Germantown Section. The new order progressed so rapidly that by the end of a year and a half it existed in twenty-two States, with over three hundred sections and twelve thousand members.

In 1853 a dispute arose which caused the secession of Good Samaritan Section and its erection into an independent order, now styled the Junior Templars. Several efforts have been made since to reunite the two orders, but without avail. In 1880 a section composed of girls was formed, and by 1885 eleven such sections existed. It is estimated that the several branches of this order now embrace about ten thousand members.

"To gather the boys into societies, placed under the charge of experienced temperance men and taught the principles and lessons of our order before a taste for liquor has been formed, and to have impressed upon their minds and hearts the evil resulting from a life of intemperance, has been the means of saving hundreds of our young men from becoming addicted to the vice of using or tasting intoxicating liquors.

"Why is it that in every community there are men who can proudly boast of never having tasted liquor of any kind? It is because in their youth they were educated in the principles of total abstinence. If in a few cases a boy can be taken in his early years and educated to be a total abstainer, it can be done in many cases."*

We have already spoken of the juvenile organization under the auspices of the Good Templars. There remains to mention an English organization of the same character, the Band of Hope, founded in the city of Leeds in 1847. This society rapidly extended, and in 1855 there was formed the United Kingdom Band of Hope Union for the purpose of promoting total abstinence among the young by the work of the Band of Hope or any other available means. The progress of this association has far surpassed that of any similar society in America. It is said that in Great Britain and Ireland there are now six thousand Bands of Hope, with over eight hundred thousand members and thirty-five thousand adults as officers and controllers. Children of both sexes over seven years of age are admitted to membership. The order exists in this country, and the Juvenile Templars of California, numbering seventeen thousand one hundred and eighty, have adopted the Band of Hope work and organization.

OTHER TEMPERANCE ORGANIZATIONS.

In 1845 was organized the order of Templars of Honor and Temperance, composed of prominent members of the Sons of Temperance, and intended as an advanced degree of that order. It was designed to arouse the order to greater activity and ambition, and form a sort of knighthood to which all might aspire. By January, 1846, it had so developed that representatives from twelve temples met that year

* Charles H. Miller: *One Hundred Years of Temperance.*

in New York and organized a Grand Temple. In the same year, however, the National Division of the Sons of Temperance declined to recognize this new society as a higher degree of the order, and it took the position of a separate society. A National Temple was organized on November 5, 1846.

In 1849 the independence of the new order, which had existed since 1846, was formally declared. Signs, passwords, degrees, and the other methods of the older beneficial societies were adopted, one degree, called the Social Degree, being opened to the wives, sisters, and daughters of Templars. In 1855 the name of this degree was changed to Social Temple. Several other degrees were instituted, and in 1852, as the order had spread beyond the limits of the United States, the National Council adopted the title of Supreme Council of Templars of Honor and Temperance. In 1876, at the thirtieth annual session, this body represented twenty-one grand temples, three hundred and fifty-seven subordinate temples, and a membership of sixteen thousand two hundred and twenty-nine. In 1886 the membership was reduced to eleven thousand seven hundred and sixty-three. There was adopted in 1878 a life-insurance feature for the benefit of reformed members, who were often too poor to take out an ordinary insurance. This was an endowment plan, by which, at a nominal cost, the lives of its members might be insured and a provision made for their families after death. In 1880 a junior branch was added to the order for the purpose of training boys in the principles of temperance.

In 1847 was organized in the city of New York a society which, while small in numbers, has done some highly effective work. This is the Independent Order of Good Samaritans and Daughters of Samaria. It was originally intended for white men only, but in its first year of existence it opened

its doors to colored people, admitting them to full membership. In the next year women were admitted to full membership and privileges.

This society is beneficial, and in proportion to its membership it contains a very large number of reformed persons,

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it being persistent in its efforts to reclaim the inebriate, however often he may return to his old habits. It is its main purpose to rescue those who, "passing from Jerusalem to Jericho," have fallen among thieves. At present the order numbers about fourteen thousand members. It has a juvenile

branch of nearly the same strength of membership, and has lodges in many States of the American Union and in Africa.

Several smaller orders have arisen from time to time, to which we need but briefly allude. The "Dashaways" were instituted by four young men of San Francisco in 1859. They had met at a tavern to have a "jolly good time," when they suddenly resolved to dash away the flowing bowl and to organize a total-abstinence society. The idea took, and within a year nearly every city and town in California and Oregon had its young men's clubs of Dashaways. In the succeeding year a somewhat similar society, composed of young men, the "Temperance Flying Artillery," was organized in Chicago, and soon spread throughout Illinois.

In 1865 the order of "Friends of Temperance," organized to fill the place of the societies which the war had destroyed in the South, was founded at Petersburg, Va. It is confined to white persons, and now has about twenty thousand members. In the same year a separate order, called "Sons of the Soil," was organized for the colored people of the South. It has a large membership and has proved of high utility.

Another organization, "The Vanguard of Freedom," designed for the children of the freed slaves, was founded in 1868, and has spread widely through the Southern States. This Southern activity in forming orders of temperance has given rise to several other associations: "The Sons of Jonadab," founded at Washington in 1867; "The United Friends of Temperance," organized at Chattanooga in 1871; "The Knights of Jericho," of which we know little more than the name; and "The United Order of True Reformers," organized in 1872 among the colored people of the South. This last-named association at one time numbered 45,000 members. It has now about 10,000 members, the Good Templars having made serious inroads upon its ranks.

There is one further association of which we may here speak, "The Royal Templars of Temperance," founded in 1869 in the city of Buffalo, N. Y., as an outcome of an effort to enforce the Sunday-closing law of that city. For a number of years this order continued local, its efforts being mainly devoted to the distribution of temperance literature and the preaching of temperance sermons. In 1876 it was made a beneficial society, and quickly afterward began to spread through the country. It has at present a membership in the United States and Canada of about twenty thousand persons. Up to the end of 1884 it had paid more than a million dollars in benefits. The order is gradually increasing in numbers, and has been very successful as a beneficial association. Its members are pledged to total abstinence from all that intoxicates, and to a willingness to labor in the cause of temperance.

It will be perceived that the advocates of temperance in America have been fully alive to the advantages of association. Their leading societies, indeed, have extended throughout the civilized world, while the associations of no other country have succeeded in gaining a firm foothold on American soil. In this, as in every other respect, the United States has led the world in the temperance reform movement. It originated here; its various steps of progress, with few exceptions, began and developed here; it first made itself felt here as a great political power; and its influence and results here are at present far in advance of those of any other part of the world. We may fairly say that the temperance reform has been, alike in its origin and its development, distinctively an American movement.

It is proper to state at this point that there are several important temperance associations, of recent origin, which have not been mentioned in this chapter, they being reserved for consideration in future chapters.

TEMPERANCE SOCIETIES ABROAD.

Canada has been largely at one with the United States in regards to associated efforts for the advancement of temperance. The Sons of Temperance, the Good Templars, and the other leading associations quickly crossed the borders, and made their way with much rapidity through the Canadian provinces. In 1869 was formed the "Canada Temperance Union," in whose declaration of principles was the following: "The temperance war must be fought out by the people at the polls." This association was merged in 1872 in the "Ontario Temperance and Prohibitory League," while similar leagues were formed in the other provinces. About this time the sentiment in favor of temperance became very active, the societies increased rapidly, and the feeling in favor of prohibition grew strong.

The energies of the temperance party in Canada have been largely devoted to legal restraint. Its results in this direction we shall consider farther on. Since 1878 there has been a surprisingly rapid growth of the Women's Christian Temperance Union and of the Church-of-England Temperance Society, which have brought many thousands of new converts into the ranks, and are still doing excellent work.

The American societies named have also been very influential in Great Britain, the Sons of Temperance and the Good Templars being strongly represented in that country. In 1842 the "National Temperance Society" was organized in London, to take the place of some of the earlier societies. In 1856 it combined with the "London Temperance League" to form the "National Temperance League," a society which has been of the greatest utility. Similar leagues were founded in Ireland and Scotland. The Scottish Temperance League has been a particularly active organiza-

tion, and has distributed an immense body of temperance literature. Its influence has been felt not only in Scotland, but throughout the world.

In 1840 a society of great importance, the United Kingdom Temperance and General Provident Institution, was organized, incited by the refusal of a life-insurance company to insure an abstainer except at a higher rate of premium. For some seven years this was confined to total abstainers, but is now opened to all persons. It is significant, however, that its temperance section has shown a death-rate of twenty-seven per cent. less than the general section.

The churches of Great Britain have worked actively and efficiently in the cause of temperance, particularly in Wales and Scotland. A conference of Christian ministers was held in Manchester in 1848, and another in 1857, when a form of declaration was drawn up against the liquor traffic, which was afterward signed by about three thousand ministers of all denominations. Then followed the formation of total-abstinence societies in connection with the Scottish Free Church and the United Presbyterian Church. Similar action was taken in England in 1862 in the formation of the Church-of-England Temperance Reformation Society on the basis of total abstinence. In 1873 this was succeeded by the Church-of-England Temperance Society, composed of two sections, one of total abstainers and one of members unwilling to take this pledge.*. The former section has been much

* Canon Wilberforce says: "It is only a few years ago I was taking part in a great meeting at Sheffield in the north of England. One of the secretaries came up to me and said: 'I have had a very curious thing happen to me. A woman came to me and asked, "Is there not a great temperance meeting here to-night?" —I said, "Yes."—"Is it not," she asked, "upon the basis of the Church-of-England Temperance Society?"—I replied, "It is."—"I do hope and trust," said she, "my husband will know nothing about it."—I inquired, "Why?"—She replied, "If he goes there and hears one of your temperance reformers tell him that he

the most active. Since 1862 temperance societies have been formed in connection with the Methodist, Presbyterian, Congregationalist, and other English religious bodies.

The Church-of-England Society, as we have said, has been introduced into and is doing good work in Canada. In the United States, after some tentative efforts, a similar society was organized in 1881 under the presidency of the bishop of Kentucky. By 1884 fifty-four bishops had pronounced in its favor, and it is making its influence felt throughout the whole membership of the Church. Its work is at present in the direction of high license, many members believing that this should be thoroughly tested before prohibition is attempted. In 1885 a juvenile branch, the Knights of Temperance, was organized.

In regard to the existing state of temperance organization in Great Britain, it may be mentioned that in addition to the national associations, of which some six or seven exist, there are three beneficiary societies—the Rechabites, the Sons of Temperance, and the Sons of the Phœnix. These, with the Good Templars, have a membership of over one hundred and fifty thousand. The work of women is achieved through the British Women's Temperance Association and the Working Women's League, while the Church-of-England Society has also a Women's Union. In addition to the Band-of-Hope Union, there are important juvenile associations in Scotland and Ireland, and departments for the young in connection with several of the general societies. The Young Abstainers' Union seeks to promote abstinence among the children of the higher classes. It is estimated that nearly

can belong to a temperance society and still partake of a little alcohol, the happiness of my home, which has been assured for two years, will be wrecked again, for it will give him the opportunity of stepping over the brink of safety."' The only place of safety for a man who has been a drunkard is uncompromising total abstinence. If he departs from that, he will soon step into a drunkard's grave."

a million children are thus brought under direct temperance influence in the United Kingdom.

THE LONDON GOOD SAMARITAN.

In addition to the above an important feature of temperance work in England is the formation of societies limited to the police of London and other places, to railway employees, to the post-office clerks, etc. Active and useful work has been done in the army and navy, and in India there exists a Soldiers' Total-Abstinence Association with over eleven thousand soldiers on the list of members. The effect on their health, discipline, and general habits is said to be most excellent.

CHAPTER XI

THE EARLY LITERATURE OF TEMPERANCE.

IN modern times no efficient and far-reaching influence upon the people at large can be attained without the aid of the press. The sermon reaches in the main only those who are already in agreement with its sentiments. The same is the case, to a large extent, with the lecture. Personal solicitation and influence are active for good, but their field is necessarily limited. The printed word, on the contrary, spreads indefinitely through all classes of the community, and carries powerful arguments and effective persuasions to thousands whom the direct appeals of the apostles of reform seldom reach.

The advocates of temperance have not failed to make free use of this valuable auxiliary, and are doing so at present to an extent that must be of the highest utility to the cause. Millions of pages of temperance literature are now issued annually, and scattered broadcast through the land with such profusion that they must fall like winged seeds in thousands of places which could not otherwise be reached, and grow up to good resolutions in multitudes of minds. A word of suggestion, warning, or persuasion in the right place and time is often of remarkable effect, and it is unquestionable that these flying sheets of good advice have borne abundant fruit in the reformation of numbers who would otherwise have sunk hopelessly into the gulf of drunkenness.

A brief review of the literary record of the temperance cause cannot but be of interest as an important feature of the historical development of a great modern reform. This literature, however, is too voluminous for us to describe in any detail. Only its leading characteristics can be here mentioned.

The valuable paper by Dr. Rush of which we have already spoken, and which is usually taken as the true starting-point of the modern temperance reform, was preceded in America, at long intervals, by printed protests against the drinking habit. Rev. Increase Mather published two temperance sermons in 1673, and republished them in 1712. In these he speaks of drunkenness as "a sin and the cause of sin. It hath no better author than the devil himself, who never was the author of any good, except accidentally besides his intentions and against his will, since he was a devil." In 1726 Rev. Cotton Mather published an address to tavern-loungers, and in 1773 Rev. Stephen Badger advanced the theory that drunkards "ought to be taken in hand by the overseers of the poor." These, with a few other publications, make but a pitiful show of pre-Revolutionary temperance literature.

An occasional pamphlet appeared from time to time during the remainder of the century, one of the most important of which was *Remarks on the Nature and Bad Effects of Spirituous Liquors*, a twelve-page tract issued in 1778 by Anthony Benezet, a Quaker of Philadelphia. This is of interest as reminding those in power, at that early date, of their duty "*to withhold* this destructive man-bane either as parents, masters, or *rulers of the people* committed to their trust."

In England a slender list of similar essays appeared previously to 1785, yet when we compare the vast outflow of temperance literature since that period with the few stray leaflets of the previous century or centuries, the difference is

simply extraordinary. The present century is, in almost every direction, essentially the era of reform.

Dr. Rush's celebrated essay, published in 1785, on *The Effects of Ardent Spirits on the Human Mind and Body*, had been preceded by a pamphlet written by him in 1777, in which he warned the soldiers of the army against the use of alcoholic liquors. In 1788 he published an address to ministers of the gospel upon *Morals*, in which he strongly advocated the complete disuse of spirituous liquors either as a beverage or as medicine. In sickness, he declared, "they are better applied to the outside than to the inside of the body." In 1790 a volume of sermons was published in Philadelphia, evidently the work of a physician, and generally ascribed to Dr. Rush. They awakened such an interest among medical men as to induce them to send a memorial to Congress, asking that such heavy duties should be laid upon distilled spirits as effectually to restrain their intemperate use in this country.

Such is nearly all that can be said in regard to temperance literature before the opening of the nineteenth century.

During the first quarter of the present century, though somewhat more activity in literature was shown, no decided progress was made. Effective sermons were preached and published at intervals, addresses were issued by the various societies, and an occasional short essay appeared, these growing more numerous toward the end of the period named. Chief among their authors were Dr. Nathaniel S. Prime, Dr. Ebenezer Porter, Dr. Heman Humphrey, Dr. Thomas Sewall, Dr. Justin Edwards, Dr. Eliphalet Nott, Rev. William Collier, and Rev. Henry Ware, all men of excellent ability. The most striking publications were an appeal against the drinking usages of society by Dr. Heman Humphrey, and an address on the criminality of intemperance by the Rev. Henry Ware in 1823.

Among the effective early addresses on the temperance subject was the Rev. John Marsh's *Putnam and the Wolf*, a cleverly written production of immense influence. He himself describes its origin, as follows:

In 1829 he was invited to deliver an address before the Windham County Temperance Society, at Pomfret, Connecticut. He had concluded to decline the invitation, but one day, on rising from dinner, he burst into loud laughter. "What is it that so amuses you?" asked his wife.—"I am going to Pomfret," he answered.—"Why," she said, "I thought you had given that up. What has changed your mind?"—"That is the place where Putnam killed the wolf," he replied. "I will make a temperance address out of that—Putnam and the wolf, the wolf devouring the sheep, and the people out upon the hunt." He hurried to his study, found an account of Putnam's wolf-hunt in a school-book, and sat up till after midnight at his address, greatly pleased with the striking adaptation of the incident to his purpose.

On the day fixed for the address the meeting-house at Pomfret was crowded. The wolf-den was not far off and descendants of Putnam dwelt near by. The speaker began with a description of the exciting exploit of the Revolutionary hero, and then applied the story of the wolf-hunt to the present hunt after an enemy who was devouring not sheep, but men, and who needed to be driven to his lair and destroyed more vigorously than any ravenous animal that ever lived. As he proceeded his audience were thrilled with emotion, and when he had finished there was a rush for a copy for the press. He told them they might have it if they would go to Hartford and procure an engraving of Putnam dragging the wolf from the den. This was done, the address published, and within a short time one hundred and fifty thousand copies were sold.

It proved one of the happiest hits ever made in the cause of temperance, and has done excellent service in helping to kill the man-slaying wolf that has its lair within the rum-barrel.

The earliest illustrated satire on the subject was Dr. Jewett's *Death on the Striped Pig*. At a military muster which took place in 1837 at Dedham, Massachusetts, during the period of the "Fifteen-Gallon Law" a rumseller pitched a tent on the ground, and announced in large letters an exhibition of "THE STRIPED PIG. Admittance, six cents."

He had painted a pig from snout to tail in stripes, which gave it a zebra-like appearance, and to every one who paid six cents to see the animal a glass of rum was handed out by way of refreshment.

While the shrewd showman and his friends were chuckling over their successful evasion of the law, the sheriff of the county stepped in and seized on the proprietor, pig, tent, rum, and all, and carried them off as prisoners.

The anti-temperance men spread this story as a good joke throughout the country, whereupon Dr. Jewett drew a caricatured picture of the scene, which he had lithographed and entitled *Death on the Striped Pig*. The work was a very clever satire on the liquor traffic, and thousands of copies were sold. They were posted in shops and stores, on board fences and big trees, and for years afterward created amusement in New England villages. Another of Jewett's lithographs represented rumsellers catching men, for whom they were fishing in a large pond, their hooks baited with rum-bottles.

"The Striped-Pig" device is not yet abandoned by the persistent violators of prohibitory laws. In Kansas, Iowa, the Dakotas, and other Prohibition regions similar schemes are known locally as "blind pigs," "blind tigers," "speak-easies," etc. They can flourish only where the law-officers are cowardly or corrupt.

Among the many poems published in the temperance cause one of the most effective was the Rev. John Pierpont's *Lament of the Albany Brewers.* It was called forth by a lawsuit brought by the brewers of Albany against E. C. Delavan, who had accused them of using the water of a filthy pond near the city in making their beer. He proved his case, too, so that the brewers had the worst of it on every side.

But probably the most influential publication of this early period was Dr. Thomas Sewall's seven drawings of the human stomach, to illustrate its condition in various stages of drunkenness. These, issued in 1841, excited great interest and no little excitement. They were the result of his own researches, each drawing being made from a carefully dissected body, and they indicated in an alarming manner the frightful effect of the alcoholic habit upon the stomach. They covered the following ground: 1. The human stomach in a state of health; 2. The stomach of the moderate drinker; 3. The confirmed drunkard's stomach; 4. The drunkard's stomach in an ulcerated state; 5. The drunkard's stomach after a debauch; 6. The drunkard's stomach in a cancerous state; and 7. The drunkard's stomach after death by delirium tremens.

These plates, lithographed on a large scale and hung in public institutions and temperance halls, proved of the utmost utility to the temperance cause. Lecturers found them of the highest value as illustrations of their subject. They are still most potent eye-arguments to those unfortunates of the liquor habit who read little and reason less. One said that when all other appeals were in vain a glance at these pictures brought paling cheeks and drooping heads to the victims of intemperance. A drunkard remarked on looking at the one that represented the stomach after a debauch: "That looks as I have often felt." "How can I

drink when I see the effects of this habit on the constitution," said a gentleman after observing them, "and when I remember that I must give an account to God for the manner in which I deal with my body as well as my soul? I will drink no more." These drawings have had an extensive circulation throughout the country, and in 1844 were placed in many of the New York State schools, the first step taken in that public-school teaching of temperance principles which recently has made such progress.

The various temperance societies scattered throughout the country were active in the dissemination of literature, mainly in the form of addresses delivered on various occasions, while the American Temperance Union was incessantly active in similar work. This body was formed in 1836 as a successor to the United States Temperance Union of 1833, and was itself in 1865 merged into a new associaaion.

During this period many newspapers in advocacy of temperance were started, nineteen periodicals devoted to the reform existing as early as 1833. The pioneer temperance papers were the following: *The National Philanthropist*, edited and published by the Rev. William Collier, of which the first number appeared on March 4, 1826. For a few months in 1828 William Lloyd Garrison edited this paper. In 1828 three papers were established, the earliest being *The Genius of Temperance and General Moralist*, founded on January 9, 1828, at Hallowell, Maine, by the Rev. Phineas Crandall. In the next year it united with *The Lighthouse* of Wiscasset, Maine. In September, 1828, Wm. L. Garrison started at Bennington, Vermont, *The Journal of the Times*, devoted to intemperance, slavery, and national peace. *The Warning Voice*, a semi-monthly, was started in October of the same year at Philadelphia by the Society of Friends. On January 16, 1829, *The National Philanthropist* was merged

with *The Investigator*, a paper started at Providence, R. I., by the Rev. William Goodell. On October 28th *The Genius of Temperance* was also absorbed by *The Investigator*, Mr. Goodell continuing in editorial charge. In the latter part of 1830 this paper was moved to New York, and became the organ of the New York State Society under the name of *The Genius of Temperance, Philanthropist, and People's Advocate.* Other early papers were *The Genius of Philanthropy*, started December 16, 1829, at Watertown, N. Y., *The Temperance Herald*, at Sackett's Harbor, N. Y., and the *Western Temperance Journal*, Batavia, Ohio (May 1, 1830).

Since the period in question the number of journals dedicated to the temperance cause has very greatly increased, and is at present little short of a hundred, in great part weeklies, several of which have a very extensive circulation.

TEMPERANCE LITERATURE OF ENGLAND.

Some further reference to the early temperance literature of Great Britain is here desirable. In this respect English writers were fairly active during the eighteenth century, and a number of strongly-written papers by physicians and clergymen appeared. Near the end of the century several scientists vigorously attacked the prevailing evil—Dr. Erasmus Darwin, the father of the celebrated Charles Darwin, in his *Zoonomia;* Dr. Beddoes in his *Hygeia;* Dr. Trotter in his *Essay on Drunkenness;* and Dr. T. Garnett in his *Lecture on Zoonomia.* Dr. Darwin was an active advocate of temperance among the hard-drinking squires of his neighborhood, and is said by Miss Edgeworth to have persuaded many of them to give up the flowing bowl.

These essays on drunkenness in its scientific aspects were continued by Sir A. Carlisle's lectures on *The Pernicious Effects of Fermented and Spirituous Liquors as a Part of Human Diet* (1810); Dr. Thomas Forster's *Physiological*

Reflections on the Destructive Operation of Spirituous and Fermented Liquors on the Human System (1812); and Mr. Basil Montagu's *Some Enquiries into the Effects of Fermented Liquors by a Water-Drinker* (1814). Robert Macnish in 1827 issued *The Anatomy of Drunkenness*, a work of considerable interest, though not dealing with the subject from its practical aspects like the others named.

After the establishment of temperance societies in Great Britain publications were issued in large numbers, and a newspaper, the monthly *Temperance Record*, was commenced in Scotland in June, 1830. In 1834, Mr. Livesey of the Preston Society began his *Preston Temperance Advocate*, a journal which proved a great aid to the cause of reform in England.

During the more recent period temperance literature in England has enormously augmented, much of it by authors of acknowledged ability.

The most striking, and among the most important, contributions to temperance in England are the valuable engravings of George Cruikshank. This noted humorous and satirical artist became an advocate of total abstinence in 1847, and at once placed his powerful pencil at the service of the temperance cause. Numerous plates in illustration of the evils of drunkenness were issued by him, each of which had the force of a highly-effective temperance sermon. His great work, *The Worship of Bacchus*, and his eight plates illustrative of *The Bottle*, have proved of the utmost value. The *Bottle* engravings have had an enormous circulation in Great Britain and America.

One of the most valuable of recent English publications on the subject of temperance is Dr. B. W. Richardson's record of researches into the action of alcohol on the system, a scientific contribution to the subject of the utmost importance.

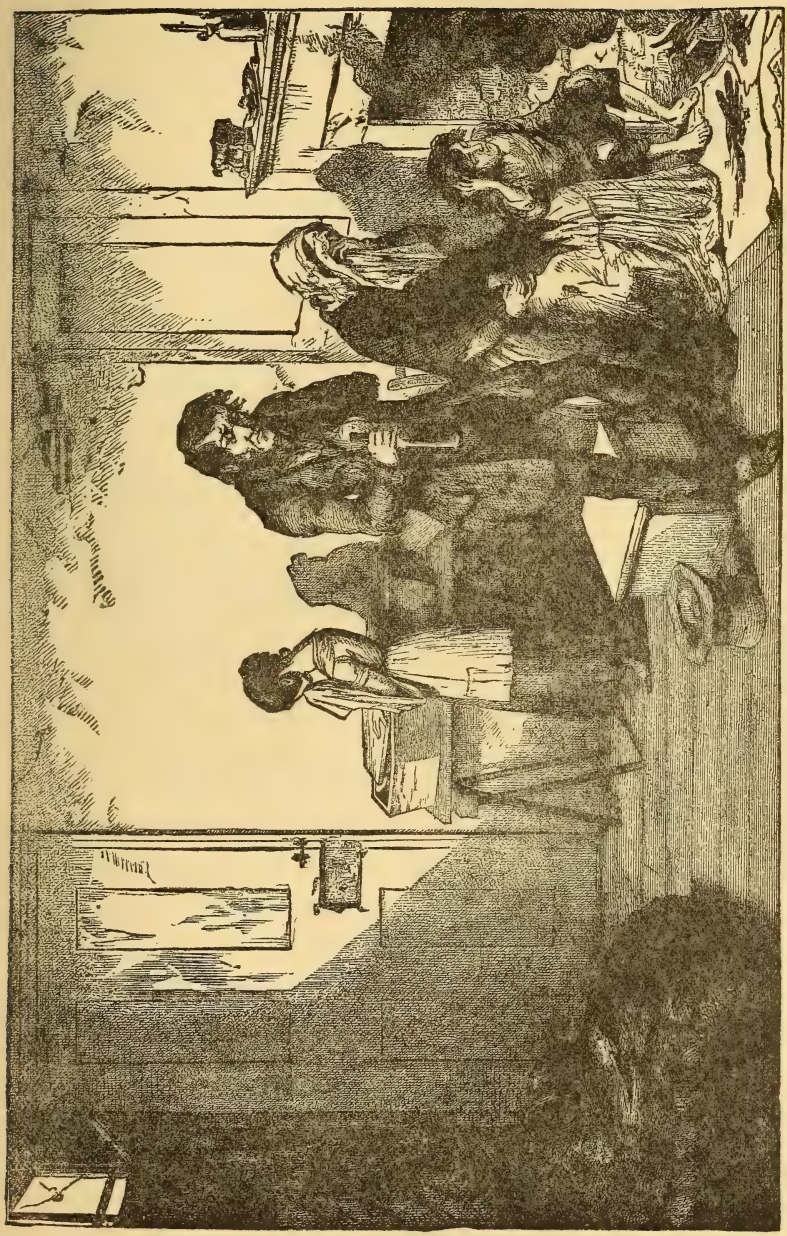
THE NATIONAL TEMPERANCE SOCIETY.

The recent American temperance literature is so identified with a special publication-house that the two must be considered in common. The American Temperance Union, which for many years exerted a far-reaching influence by its circulation of literature and publication of papers and journals, was merged in 1865 into a new organization, the National Temperance Society and Publication-House, to which in December of that year all its accumulated materials—tracts, documents, periodicals, stereotype plates, etc.—were transferred. The parent society had up to 1851, according to the report of its secretary, the Rev. John Marsh, distributed 4,964,733 copies of books and tracts, in addition to vast numbers of newspapers. This distribution was continued, in an increasing ratio, up to 1865, while the work of its successor has been very much greater.

The new society was organized with the following object and under the following pledge:

"The object shall be to promote the cause of total abstinence from the use, manufacture, and sale of all intoxicating drinks as a beverage. This shall be done by the publication and circulation of temperance literature, by the use of the pledge, and by all other means calculated to remove the evil from the community. No person shall be a member of this society who does not subscribe to the following pledge—namely: We, the undersigned, do agree that we will not use intoxicating liquors as a beverage nor traffic in them; that we will not provide them as an article of entertainment or for persons in our employment; and that in all suitable ways we will discountenance their use throughout the country."

The society began its work with the issue of two monthly newspapers, *The National Temperance Advocate* and *The Youth's Temperance Banner*. Both of these are still pub-



THE BOTTLE.

lished. Of the first more than two million copies have been issued. The second, an illustrated four-page paper for children, has now a circulation of over one hundred thousand of the monthly and twenty thousand of the semi-monthly edition, the total issue to date being over thirty million copies.

The first publication of the society, outside of its monthly papers, was a tract by Rev. T. L. Cuyler entitled *A Shot at the Decanter*, of which 185,000 copies have been published. Since then the work done by the society has been enormous. Its twenty-third annual report states that its catalogue now embraces 1698 separate publications, consisting of books, pamphlets, tracts, etc. It has over two hundred and fifty writers on its list, and since its origin has issued 711,417,427 pages of temperance literature. This is a somewhat effective showing as compared with the few hundred pages which had been issued a century ago.

Fully one-third of these publications and more than half of the printed matter have been juvenile in character, it being clearly recognized that the growing generation is the one with which the best work can be done, and that if we can once bring up to manhood a temperate generation the victory so long sought will be accomplished. On the list of the society are 161 books intended for Sunday-school libraries, and in all 413,881 volumes of this branch of literature have been published. Temperance lesson-leaves, catechisms, illuminated cards, recitations, etc. go to make up the remainder of the juvenile literature, whose scope reaches from the earliest school-day age to incipient manhood.

The National Temperance Society has done excellent missionary work among the freedmen in the South by aid of lectures and distributed literature, and has labored effectively to introduce temperance textbooks into the public schools, to

scatter documents in prisons, hospitals, and other needy localities, and in various other ways to subserve the interests of temperance. In this work the Women's Christian Temperance Union has actively assisted, particularly in the distribution of temperance leaflets, which have been issued in the greatest profusion.

We omit the names of the authors and the titles of the more important recent temperance books, since both authors and books are still living. These, indeed, would be more voluminous than we have space to give. Numerous as they are, it cannot be claimed that they are superior in quality to the work of the great lights of the early temperance reform, such as Beecher, Edwards, Pierpont, Jewett, Nott, and the other names already given. These men were giants in their day, and it would be difficult to advance an argument against the liquor-traffic that cannot be found in their pages, or put it in more trenchant and vigorous language.

CHAPTER XII.

ANTI-LIQUOR LABORS IN CHURCH AND SCHOOL.

THE activity in forming temperance societies under the auspices of the churches which has been so strongly manifested in England of recent years has not been emulated by the churches of America, with the exception of the Protestant Episcopal and the Roman Catholic. Yet in every other respect the American churches have been most earnest and efficient agents in the promotion of temperance among their members and the people at large.

The Presbyterian and Methodist churches have gone farthest in this direction. The former adopted in 1865 a radical declaration to the effect that the Church "must purge herself from all participation in the sin (of tempting men to become drunkards) by removing from her pale all who are engaged in the manufacture and sale of intoxicating drinks for use as a common beverage." This rule, if fully carried out, will exclude from membership in the Presbyterian Church any maker or seller of intoxicating beverages, and by a subsidiary resolution all members are prohibited from renting their premises for the sale of liquors or indorsing licenses for its sale.

The Discipline of the Methodist Episcopal Church now includes prohibitions to the same effect. No member is per-

mitted to buy, sell, or drink intoxicating liquor, except in cases of extreme necessity, or to rent property or sign licenses for that purpose. These rules are claimed to be very generally carried out in the ministry and membership. It has also been recently decided that unfermented wine only shall be used at the sacrament, except where its use is impracticable.

The Baptist Church, while not denying membership to liquor-drinkers and dealers, speaks with no uncertain voice in condemnation of the traffic, and demands that all who persist in such pursuits shall be brought under the discipline of the Church.

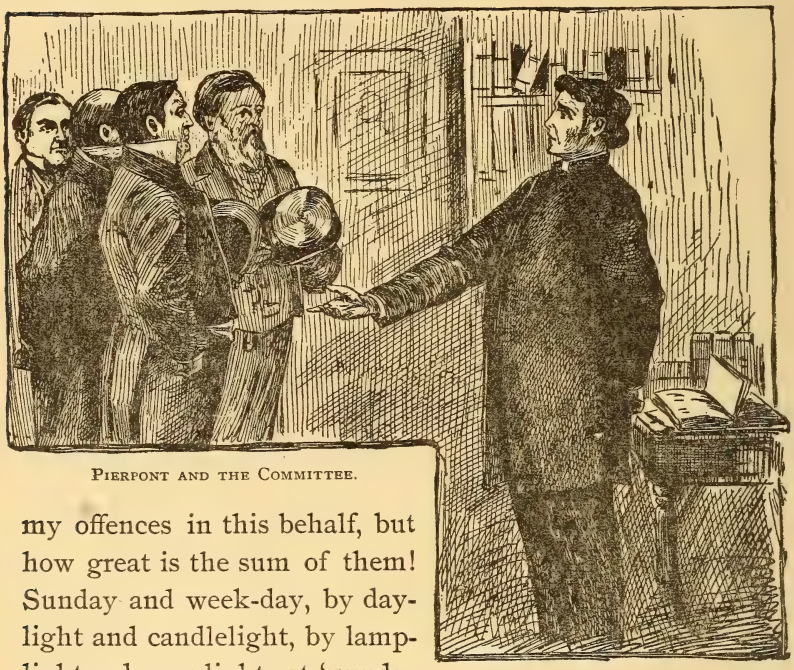
As for the Society of Friends, there is no single body that can speak for it as a whole, each Yearly Meeting being an independent association. But the early record of this society has never been departed from, and it brings all its influence to bear against the manufacture or sale of liquor by any of its members. The rule of the society is to persuade and advise, not to command, but the recent utterances of its Yearly Meetings seem to show that its membership is almost free from any participation in the liquor-traffic.

The smaller church association of the United Brethren in Christ has since 1841 absolutely forbidden its members to participate in the liquor-traffic, and to unite with this Church is claimed as practically to take a pledge of total abstinence. In regard to the other Church organizations, none of them seem to have adopted as stringent measures as those above mentioned, yet their practice is probably little if any behind that of the churches named.

In regard to the general sentiment of the ministry, we cannot better indicate it than by quoting an anecdote of the Rev. John Pierpont, who was formerly a minister of the Unitarian Church with a congregation that embraced many liquor-dealers. When charged by a committee in the interest of

these men with excessive zeal in the promulgation of his temperance ideas, he replied in the following trenchant language:

"Guilty, guilty, guilty! On this point, gentlemen, I will make no defence. *Nolo contendere:* I will not contend with my adversaries. I would gladly make full confession of all



PIERPONT AND THE COMMITTEE.

my offences in this behalf, but how great is the sum of them! Sunday and week-day, by daylight and candlelight, by lamplight and moonlight; at 'sundry times and divers manners;' in sermon and in song; in prose and in poetry; in rhyme and in blank verse; in conventicles and conventions; in city and country; on both sides of the Alleghanies and on both sides of the Atlantic; in pulpits heterodox and in pulpits orthodox; in stage-coach and steamer; in winter and in summer; by petition and persuasion, chiefly by 'moral suasion,'—have I labored on this exciting topic. In the language of the Psalmist, 'I acknowledge my transgression, and this sin is ever before me.'"

It is probable that the liquor-advocates decided that this man was too far gone in *sin*, and retired in some discomfiture from the *confession* which they had provoked.

Within the Sunday-schools the teaching of temperance has for years past been growing more and more effective. An important part of the publications of the National Temperance Society and the Woman's Temperance Union is devoted to this purpose, and not without excellent results. The quarterly temperance lessons have been more and more widely adopted until they have become a general feature of Sunday-school instruction. They were placed on the regular course of the International Sunday-school Lesson Committee in 1887, so that in future temperance will be taught in the Sunday-school as an essential part of religion. The effect of such teachings cannot be otherwise than "mighty for good."

The work of introducing temperance as an obligatory study into the public schools of the country has been diligently prosecuted by the Woman's Christian Temperance Union, mainly through its active agent, Mrs. Mary H. Hunt. In this work the National Temperance Society has also actively assisted. Mrs. Hunt met with her first success in this work in 1879, when at her solicitation Dr. Richardson's *Temperance Lesson-Book* was accepted by the school-board of her own town, Hyde Park, Massachusetts. In the same year this book was placed on the supply-list of the New York City schools.

Efforts were next made to have compulsory education in temperance adopted by State legislatures. This was first accomplished in Vermont, whose legislature in 1882 passed an act embracing among its public-school studies "Elementary physiology and hygiene, which shall give special prominence to the effect of alcoholic drinks, stimulants, and narcotics upon the human system."

New Hampshire and Michigan followed with similar laws in the same year, and Mrs. Hunt next carried her crusade into the State of New York, which in 1884 passed an act which contained very nearly the words above quoted from the Vermont enactment. Pennsylvania quickly afterward passed a yet more satisfactory law, requiring "that physiology and hygiene—which shall, in each division of the subject so pursued, include special reference to the effect of alcoholic drinks, stimulants, and narcotics upon the human system—shall be included in the branches of study now required by law to be taught in the common schools, and shall be introduced and studied as a regular branch by all pupils in all departments of the public schools of the Commonwealth, and in all educational institutions supported, wholly or in part, by money from the Commonwealth."

Section two rendered it the duty of all superintendents and school boards to report any neglect to comply with the provisions of this law, and section three required that no person should receive a certificate as a teacher who had not passed a satisfactory examination in the above-named subjects.

Massachusetts immediately followed, and by the date of September, 1885, the States of Rhode Island, Alabama, Kansas, Nebraska, Oregon, Nevada, Maine, and Wisconsin had passed similar laws, making fourteen States up to that date that required their public-school pupils to be taught the evils and dangers of intemperance. Since then this movement has proceeded with accelerated velocity, and at this present date thirty-two States and Territories have passed laws to the same effect. No desirable reform was ever achieved with greater rapidity than this.

Similar action was taken by the United States Congress in the session of 1886–87. A bill was passed, by an almost unanimous vote, to provide for the study of the nature of

alcoholic drinks and narcotics, and their effects upon the human system, in the public schools of the District of Columbia and of the Territories, in the Military and Naval academies, and in the Indian and colored schools of the Territories. This was the first distinctively temperance measure ever passed by a Congress of the United States.

This movement has not been confined to the United States. It has been recently announced that "the Pathfinders series of temperance textbooks has been adopted for use in the leading schools of Japan." In the Sandwich Islands and New Zealand preliminary steps in the same direction have been taken, and it is not improbable that ere many years the dangers of intoxicating drink will become an essential portion of public education throughout the civilized world. The influence of such tuition cannot fail to be of the highest importance and value, and must go far toward giving us a generation armed against the dangerous influence of the wine-cup.

We may close this chapter with a quotation from Mrs. Hunt's address at the Centennial Temperance Conference in 1885:

"Our plan was to introduce this teaching into some school and see how it would work. At the end of two years this had been done at New Haven and Indianapolis. We found it did not tear the schools to pieces. Vermont was the first State to enact a law requiring physiology and hygiene, with special reference to the effects of alcoholic drinks, to be taught in all public schools. Then followed Michigan and New Hampshire. Everybody said: This is the thing to do.

"There is not time to allude to the tremendous amount of work to get textbooks ready. . . . . The publishers, in the first place, did not want to listen to one word about

getting out such books. For years I went from publisher to publisher asking them to publish temperance Physiologies for school use. They would shrug their shoulders and say: 'There is no market for anything of the sort, and never will be.' At last, when a publishing-house was persuaded, they said: 'These books must not be too radical.' When the manuscript came to me from the author, there was a paragraph that I had specially asked might appear. The publisher said: 'That is too radical.'

"I will not tell you how much it cost me going back and forth from Western New York to Boston getting plates of microscopic researches, taking them to the author, and saying: 'Now, there is exact science;' then taking the manuscript to the publisher and convincing him. Every passage almost in that series of books issued with the indorsement of the W. C. T. U. was covered with such work as this.

"Did you ever see an elephant trying to cross a bridge, first trying with one foot? It was a good deal like that with the publishers. We went through that experience with only one set of publishers. There is, consequently, only one set of books that we can indorse. I have here one of the books we cannot indorse. On page 124 I read: 'When men take a little liquor it makes them feel comfortable and gay. If they take too much, they will get slightly intoxicated; they will be talkative, boastful, and silly.'

"*Theory:* If you want to be comfortable and gay, take a little. On page 125: 'Do not understand that alcohol always produces such results. Men sometimes use it through a long life without seeming to be harmed.' Again: 'Alcoholic drinks stimulate the taste in tongue and palate and warm the stomach.' This is not very scientific, according to Dr. Richardson: 'In moderate doses they excite the brain. Wit seems brighter; philosophy more profound.' Not a

word about the injurious effects. A boy who has any task to perform would say, 'Why, I want my ideas lively and my philosophy profound.'"

Certainly, a vigilant censor is needed at the doorway of the public school when such corrupted works as these are offered as proper pabulum for the youthful mind. And such a censor exists in the W. C. T. U. and its diligent agents in every State of the Union.

As might well have been anticipated, the liquor-dealers of the nation do not look with favor upon this teaching of temperance truths in the public schools. They have inveighed against it in very bitter language, and in some cities sought, by their political prominence, to force the school-boards to either abandon the teaching or practically smother it out. Mrs. Hunt has but recently called the attention of the Massachusetts Legislature to the nullification of this course of instruction in the public schools of many of the towns and cities of the State. She is determined to ferret out the evasions and misuses of this wholesome law, and may be depended upon to carry on an aggressive warfare in the interest of its honorable acceptance and faithful administration.

The cause of the indignation of the liquor fraternity against these laws is easily discerned. One of them pertinently voiced it when he exclaimed:

"By Jinks! dot ish a shame, ven de Shtate sharge me fife hunterd tollars ver der brifilege ov sellin' dot beer, unt den tax me some more dwendy tollars ver teachin' mine children dot I vos sellin' dot beer poison unt killin' der beeples vot trinks dot beer poison! Dot' vos no free country—dot's a shvindle!"

It is gratifying to read in the most recent reports of the W. C. T. U. that this work of educating the children of the nation in a right knowledge of the dangers of strong

drink and the rewards of personal abstinence is progressing favorably.

The attitude of the churches upon the subject of Temperance reform is easily regarded as of tremendous signifcance to such a cause. The relationship of the evils of intemperance to the evangelizing office of the Christian Church is so necessarily intimate that in any country a true estimate of religious conditions involves also an exact estimate of the power of the liquor evil. It is safe to declare that wherever this evil is great the general state of religious profession is low. No further demonstration of this truth is needed than a calm and impartial observation in the communities of our own country, the United States. In those cities where liquor-trafficking is permitted the largest liberties, the work of the churches is prosecuted with great difficulty, and the pulpit is consciously weak in its wholesome influence over the lives of the people. But where the traffic is closely circumscribed and menaced by certain retribution for lawlessness, the churches are prosperous in general, and the moral tone of the people is correspondingly pure.

Five years of constant and varied labors in evangelism and Temperance work have afforded us ample opportunities to test this dependence of religious activities upon the treatment of the liquor evil. Examples by the score might be cited and a thousand competent testimonies recorded to prove this theorem. It is becoming daily more patent to the clergy of the country that the great foe of their mission is the liquor traffic, and that it is a duty they owe to Christ, no less than to His Church, to beat off and destroy this arch gospel-nullifier.

Before the liquor traffic can be banished from the business of the nation the churches of the land must be practically and boldly arrayed against it. So long as there are large religious bodies indifferent or undetermined as to the neces-

sity for the total legal abolition of the pestiferous trade, there will be accessible moral platitudes across which the truculent and time-serving politics of the hour may construct platforms of conservatism and compromise. The liquor-dealers are always upon the alert to catch up any declaration of a minister, church body, or religious newspaper either palliative of the traffic or denunciatory of Prohibition, and give it a broadcast circulation it would never have naturally obtained. It must, to a self-respecting minister of the gospel of the Son of God, be humiliating to find himself quoted as an ally and attorney for this vile traffic in all the pest-holes where liquor is vended. If any index to a wrong direction of one's thoughts on this subject were needed, surely the applause of liquor-dealers should supply it.

In a recent town-meeting held to consider the advisability of a campaign against further licensing the liquor traffic in the community, a clergyman protested his unwillingness to become an active participant in the movement.

"I cannot bring myself," said he, "to agree with the proposition that this evil is to be dealt with through coercive laws. I am of opinion that it is one of those deep-seated evils of our civilization which will yield only to the persuasive methods of charity toward the offenders and a tolerant brotherly sympathy with the unfortunate victims."

Just then a notorious town-sot, who was in the meeting, arose and interrupted the remarks of the clergyman. In a visibly befuddled condition he supported his staggering form against a pillar in the hall and exclaimed :

"Mister Churman : I wanter shay (hic!)—that I corjilly 'gree wiz ye 'stinguished preacher!"

"Then, Mr. Chairman," vociferated the astonished minister, "I desire to retract my previous statement. If those views which I then expressed are the views of the men who are the supporters of the traffic in strong drink, I hold to

them no longer, and you may enrol me on the side of Prohibition."

Doubtless there are thousands of good men who are in like manner unaware of how they have unconsciously adopted the views of the saloon-constituency. When they shall come to realize this fact, surely all of them will repudiate the repulsive agreement and hasten over into the ranks of the opposition.

That there has been a vast improvement, not only in the personal drinking habits of clergymen in America in the half century past, but more recently in their attitude toward the traffic itself, is undeniable; and both these changes are signs of progress. It is confidently anticipated that a day will soon arrive when not a reputable minister of any evangelical denomination will forbear to denounce this traffic with all the vehemence of his office, and with all the insistence of his knowledge of its disreputable and despicable nature.

CHAPTER XIII.

THE REIGN AND RECORD OF LICENSE.

PARALLEL with all this history we have recited runs the reign and record of license under the patronage of government. To properly treat the subject of liquor license would require a separate volume to contain the variations of laws to which it has given birth, and the vicissitudes of experience to which the peoples of the world have been subjected by the operations of those laws. We can only give that general review of the subject which is consistent with the scope of this work.

When the demand for liquors reached such widespread proportions as to make the purveying of such beverages a special form of business, the attention of public economists became fixed upon the traffic with keen and purposeful interest. The administrators of government were especially quick to see public possibilities in this peculiar conjunction of a popular thirst and trade. They shrewdly discerned that this situation afforded rare chances for enlarging the revenues exacted from the people.

The student of laws and political history is always impressed by the shrewdness and persistency with which dangerous and immoral pursuits seek to entrench themselves in laws and be consociated with the functions of government. Hundreds of instances of such evil confederacies might be cited from the history of the past, but the modern instances of lotteries, gambling schemes, and liquor-traffick-

ing are sufficient examples of a once mighty brood. In America the public conscience has come to itself so far as to generally prohibit lotteries and gambling. The recent events in Louisiana and North Dakota, arousing public indignation and protest in all parts of the United States, prove how thoroughly the vast popular majorities have criminalized the lottery and barred it from future legal recognition. There is not a State in the Union where common gambling is not a misdemeanor, or, as in many, a felony. The great temperance movements of the age contemplate the like classification and treatment of the sale of liquors for beverage purposes. It is an effort which will involve a vast missionary labor and the conversion of millions of men to new methods of thinking upon this subject. How far the faith of the workers to this end is justified must be left for the present to the sound judgment of those who can read the signs of the times without passion and prejudice.

The restrictive edicts of the past—those of the Chinese emperors, of the Grecian lawgivers, of Middle-Age monarchs, etc.—we have already considered. The story of the legislative enactments of more modern times, particularly those of the United States, remains to be told to complete our historical review of the many-sided subject of temperance reform.

As to when the sale of liquor was first licensed, and restricted to those granted a license by the state, history is silent. The first license fees of which we find any record were laid by the government of Scotland in the twelfth century upon the women who seem to have been the earliest brewers of Scotch ale. The fee was but an annual fourpence, and the right to brew was open to all who chose to pay it, so that there was nothing of a restrictive character in this early revenue enactment.

In England also at this period women seem to have been

the usual brewers, at least in some parts of the country. Hence the term "ale-wives." In that country the first known restrictive measure dates from 1495, when alehouse-keepers were required to give sureties against the improper sale of intoxicating beverages. Before this date the only liquor laws were those directed against adulteration and short measure and in regulation of the price of ale. But the business now began to be looked upon as mischievous, and in 1504 another law was passed giving justices authority to require sureties for good behavior from keepers of alehouses, and also to limit the number of such houses.

An Old-time Ale-wife.

The earliest license fees in England were laid by an act passed in 1552 to restrict the "intolerable hurts and troubles" to which alehouses and tippling-houses gave rise. Magistrates were given full power to determine how many houses should be licensed, the license fee, however, being "but twelvepence." All those who broke the regulations imposed were fined twenty shillings.

Another license law of a more restrictive character was passed in the succeeding year. It permitted but two taverns to be kept in any one town except London. It was recited that the taverns had been diverted from their true purpose, and had become centres of drunken riot and licentiousness.

From this time forward edicts were passed from time to time, generally of a restrictive character. Lord-keeper

Egerton in 1602 in his charge to the circuit judges remarked: "I account alehouses and tippling-houses the greatest pests in the kingdom. I give it you in charge to take a course that none be permitted unless they be licensed; and for the licensed alehouses let them be few and in fit places; if they be in private corners and ill places they become the den of thieves—they are the public stages of drunkenness and disorder."

In 1606 a new and stringent law was passed on the ground that "the loathsome and odious sin of drunkenness has of late grown into common use within this realm, being the root and foundation of many other enormous sins, as bloodshed, stabbing, murder, swearing, fornication, adultery, and such like, to the great dishonor of God and of our nation, the overthrow of many good arts and manual trades, the disabling of divers workmen and the general impoverishing of many good subjects, abusively wasting the good creatures of God."

Certainly a truer and more vigorous presentation of the evils of strong drink could not well have been presented, and it is a little difficult to understand how the writer of the above paragraph could bring himself to speak of the causes of these dire mischiefs as "the good creatures of God." As he presents them they might more justly be entitled the evil agents of the devil.

The restrictive measures above described were very far from diminishing the traffic in intoxicating liquors. It steadily increased, and the use of ardent spirits augmented, until finally there reigned in London the pandemonium of gin which we have already set forth. In 1736 there were seven thousand drinking-houses in London, an average of one to every seven houses in the city. License up to that date had been of no effect in diminishing the evils of drunkenness.

We have in a preceding chapter spoken of the "Gin law" passed in 1736, in which an annual license of £50 was required for the sale of spirituous liquors. It proved of very little utility, since it was evaded with impunity, and finally became a dead letter. In 1753 a more effective license law was passed, directed against fermented as well as distilled liquors. This law, which greatly reduced the consumption of gin, continued in force until 1828, when it was replaced by an enactment yet more stringent in its provisions.

ADVOCATES OF THE BEER-BILL.

In 1830 a new and dangerous experiment was tried in England. License was continued on distilled spirits, but was wholly removed from beer, under the delusive belief

that this would diminish drunkenness by promoting the substitution of beer for spirits as a beverage. The expected result failed to appear. Within one year from the passage of the law thirty thousand new beer-shops came into existence, while the sale of spirits, instead of diminishing, increased in a rapid ratio.

Sydney Smith in his telling manner describes the results of the new law: "The new beer-bill has begun its operations. Everybody is drunk. Those who are not singing are sprawling. The sovereign people are in a beastly state."

The quantity of malt used for brewing increased twenty-eight per cent. in consequence of the act, but during the same period the consumption of spirits increased thirty-two per cent. It became very evident that "free beer" would not diminish the thirst for ardent spirits. On the contrary, the enactment simply placed the first stepping-stone to drunkenness within every one's reach, and created drunkards in a greater ratio than it had been expected to annihilate them.

"The licenses for the sale of spirits—of which in 1830 48,904 were granted—numbered in 1833, 50,828, being an increase of 1924. In Sheffield three hundred beer-shops were added to the old complement of public-houses, and it is a striking fact that before the second year had expired not less than one hundred and ten of the keepers of these houses had applied for *spirit licenses* to satisfy the desire for ardent spirits."

As to the effect of license in London to-day, the following statement may be of interest: "Mrs. G. S. Reaney, setting forth the claims and privileges of total abstinence, asked whether it was not the case that there was more drinking amongst the women of England to-day than ever before. In the *Bitter Cry of Outcast London* not half enough had

A MINISTER CAPTURED BY THE DEVIL'S AGENTS.

been said about the drinking habits which were the real cause of it. At the gates of some docks in the East End a public-house changed hands last summer, and what would anybody suppose that it cost? Scores of idlers and men out of work loitered there, and that public-house sold for £19,000, one reason being that on the previous night six hogsheads of ale were sold over the counter. There was also distress in Sunderland, and yet at a time when nineteen hundred wedding-rings were sold in that town there was no perceptible diminution in the trade of the public-houses."—*Daily News.*

The story of license in England is so neatly told in Cowper's *Task* that a short quotation from this poem may serve as a fitting appendix:

"Pass where we may, through city or through town,
Village, or hamlet of this pleasant land,
Though lean and beggared, every twentieth pace
Conducts the unguarded nose to such a whiff
Of stale debauch forth-issued from *the styes*
That law has licensed as makes Temperance reel.
There sit involved and lost in curling clouds
Of Indian fume, and guzzling deep, the boor,
The lackey, and the groom. The craftsman there
Takes a Lethean leave of all his toil;
Smith, cobbler, joiner, he that plies the shears,
And he that kneads the dough, all loud alike,
All learned, and all drunk. 'Tis here they learn
The road that leads from competence and peace
To indigence and rapine; till, at last,
Society, grown weary of the load,
Shakes her encumbered lap and casts them out.
The excise is fattened with the rich result
Of all this riot. The ten thousand casks,
For ever dribbling out their base contents,
Touched by the Midas finger of the state,
Bleed gold, for Parliament to vote away.
Drink and be mad, then; 'tis your country bids;

Gloriously drunk—obey the important call;
Her cause demands the assistance of your throats;
You all can swallow, and she asks no more."

LICENSE IN AMERICA.

The licensing of drinking-houses, which had become the custom in England, was early adopted in the American colonies, and in New England in particular strenuous efforts were made to restrict intoxication by this means. A series of enactments were passed in Massachusetts from 1633 to 1700 to limit the number of drinking-houses and to lessen their evil influences. By the law of 1633 any person who suffered another to become drunk in his house was subject to fine and punishment at the pleasure of the governor and council. The law of 1695 sentenced all who sold without license to the discipline of the whipping-post.

License laws were passed in the settlement of East Hampton, Long Island, in 1651, and in New Haven about 1655. The latter stated that, as drunkenness was making dangerous progress in the colony, "no person at any time shall re-tale any sort of strong liquor within this jurisdiction without express license from the authority of the plantation within the limits where he so sells; and that the selling of a lessened quantity than three gallands at a time is to be accounted re-tale; and that due moderation be attended in prisas (prices) when it is so re-taled, but that none of any sort be at any time sold above 3sh. and 6 pence a quart."

This law fixed the license rate at forty shillings for every butt or pipe sold, and required that no one should be allowed to become drunk or sit long tippling, while fines were laid on all who drank to excess. Sale to Indians was also forbidden without special license from a magistrate.

Similar enactments were from time to time passed in Connecticut. Of the punishments inflicted on drunkards by the New Haven courts many curious accounts are extant.

The drunkard was held up to public condemnation after most humiliating fashions. Among the punishments imposed on the offenders of that day an inebriate might be sentenced to stand, as long as the court thought meet, "with a white sheete of paper on his back, wherin A DRUNKARD shall be written in greate letters." Another drunkard was disfranchised and sentenced to "weare aboute his necke, and soe (as) to hang upon his outward garment, a D, made of red cloth, and sett upon white; to contynue this for a yeare, and nott to leave it off att any tyme when he comes among company, under the penalty of 40s. for the first offence, and £5 the second, and after to be punished by the Court as they think meete. Also hee is to weare the D outward; and is enjoyned to appear att the next General Court, and continue there until the Court be ended."

THE DRUNKARD'S D.

The crime of drunkenness could not have been very generally indulged in during the seventeenth century if punishments as severe as these were frequently inflicted.

License laws were passed in the other colonies, but proved everywhere so ill adapted to reduce drunkenness that continual changes were made with the hope of rendering them more effective. Over one hundred license laws have been passed in Massachusetts, and in Pennsylvania, from 1682 to 1879, no less than three hundred and forty-two statutes and amendments have been enacted in vain efforts to overcome or control drunkenness by this method. Early in the eigh-

teenth century the grand jury of Philadelphia county declared that the houses which sold drink were "nearly a tenth part of the city." Though this proportion is not maintained to-day, the number of drinking-houses is still in a high proportion to those devoted to any other line of business.

LICENSE IN SWEDEN.

The consideration of the more recent license laws in America must be left for a subsequent chapter. In one country of Europe, however, interesting experiments in license have been tried, which we shall next describe. Sweden, the country in question, was noted during the first half of the present century as the most intemperate nation in Europe, if not in the world. For over a century the traffic in intoxicating liquors had been left absolutely free. The result may be given in the words of Mr. Laing from his *Tour in Sweden* in 1838:

"The best-informed individuals impute the extraordinary state of the criminal returns of the country to the excessive drunkenness of the lowest class. The evil, they say, goes beyond the excess of all other nations, is the cause of three-fourths of all the crimes committed, and is destroying the very race, physically as well as morally."

The evil became so unbearable in time that public sentiment was generally awakened to the frightful condition to which free drink had brought the country. In 1854 a special committee of the Diet of Sweden reported that the very existence of the people of Sweden was at stake unless radical legal measures were adopted. In the words of the report: "It might be said that a cry of agony has burst forth from the hearts of the people, and an appeal made to all having influence on the fate of the country for deliverance from a scourge which previous legislators have planted and nourished."

Temperance societies were not wanting in this country. A society on the basis of total abstinence from distilled liquors had been formed at Stockholm in 1831. Ten years afterward about five hundred societies existed. Yet the opposition to them was great and their influence in reducing intoxication very small.

In 1855 was passed the "Swedish Licensing Act," which is still in existence, and which has had a highly beneficial effect in diminishing drunkenness in that country. This act opens a way to local prohibition, of which the people have somewhat generally availed themselves by the parishes refusing to grant any licenses whatever.

Bailie Lewis describes a parish which he visited in which there was but one spirit-shop: "I took a walk through this model parish in the twilight of a Sunday evening, and the quiet and order that prevailed were most refreshing. . . . . In the parish immediately adjoining there resided one of the largest distillers in Sweden, who possessed an immense amount of political influence in the district and in the commune. Here the licensed grogshops were at a maximum, and here we found drunkenness, demoralization, and poverty obtruding themselves in a most offensive form." He adds: "The social condition of Sweden, as in Scotland, England, and Ireland, and indeed everywhere else, proves that just in proportion as you limit the number of houses for the sale of intoxicating liquors you improve the morality and social well-being of the district; and in like manner, as you multiply the facilities for drinking, you increase drunkenness, with its never-failing attendants of crime, beggary, and irreligion."

In Gothenburg, the second city of Sweden, with a population of about 56,000, a peculiar system of licensing has been adopted, which, under the title of the "Gothenburg System," has attracted much attention. As there is nothing

like it elsewhere in the world, it needs to be more particularly described.

At first, here as elsewhere, the number of licenses was fixed by the authorities, and they were sold at auction. After ten years' trial of this plan the demoralization of the people was found to be so great that a committee was appointed to seek the cause of the increased degradation and pauperism. Intemperance proved to be the chief cause there as it has been everywhere in all times and climes. It was thereupon decided by the town council that "public-houses should no longer be conducted by individuals for the sake of profit, but by an association," which should bring profit neither to its individual members nor to the managers of the establishments.

All public-houses were to be clean and well-ventilated; they were to be reduced in number; each must be an eating-house, where good food could be had at moderate prices; no spirit was be sold on credit or pledge; the managers could derive profit from the sale of food and malt liquors, but not from spirits; strict police supervision was required; and, finally, all net profits from the sale of spirits were to be paid into the town treasury.

The company went into operation in 1865. One-third the number of licenses were at once extinguished, and for a while an improved condition of affairs appeared. Yet this was only temporary. Shop licenses were still granted, while four hundred "free-beer" shops existed. It being claimed that the trouble arose from these, a change in the law was made, and no licenses outside the company were granted except to merchants who dealt only in the more expensive wines and liquors. Thus by 1875 the company had a nearly complete monopoly of the retail spirit trade.

The common Swedish liquor is distilled from potatoes and grain, resembles whiskey, and is called "bränvin." As to

HOW THE STATE RAISES REVENUE.

the working of the new system for the sale of this fiery beverage, we may quote from a graphic statement in *Macmillan's Magazine* for February, 1872:

"It is a market-day, so we may count on finding a brisk trade going on at Värdhus, No. 9, which abuts upon the market-place, and is the favorite rendezvous of the market-folk. Pushing through a swinging door a few steps above the level of the street, we come at once into a large and tolerably lofty L-shaped room. The sanded floor is scrupulously clean and dotted here and there with small wooden tables. Across one end runs the bar, behind which stands the manager in snowy shirt-sleeves and apron, backed by a row of glittering wine-bottles labelled 'port, sherry, champagne, and punch,' ranged on shelves that climb almost to the ceiling. The first glance at the bar is enough to remind us that we are not in London. Instead of the familiar row of upright handles, the centre of the counter is occupied by a small army of what may be called large-sized liquor-glasses, all brimming full of pure, colorless brän-vin. The flanks of this fiery army are covered by two plates, piled with broken pieces of hard rye biscuit-bread, and a powerful reserve force of spirit decanters is massed in the rear. Not without good reason, too, these preparations, for the army of glasses is being constantly attacked. One moment it is a young, smooth-cheeked wagoner with a whip in hand; another, a sailor from the port; now a mechanic with his tool-bag; and now a probable tradesman in black cloth marches up to the bar, tosses off one of the glasses of whiskey, puts a morsel of bread into his mouth and a very few small bronze coins upon the counter, and is gone again in a twinkling, without a word to anybody. How much is that stuff in the glasses? The tariff posted on the wall there will tell us. Three farthings! Well, at any rate, an occasional dram of the company's ordinary brän-vin will not be ruinous to the

purse; and, to judge from the taste, it is well-rectified, unflavored spirit, containing about fifty per cent. of alcohol."

In other parts of the room men and women are seated at the tables at their morning meal. "There is a low hum of

A Gothenburg Spirit-house.

conversation in the room, but no boisterous talking or swearing or horse-play."

This cheerful and somewhat favorable "private view" of the state of affairs in a Gothenburg public-house may be matched by a description which affords us a glimpse of the darker side of the picture. Bailie Lewis says:

"In the market-place there were no fewer than three of these grogshops, one of them having a frontage of upward of fifty feet. The mode of conducting the business appeared to me to be one of the most deadly description. . . . . With a view of economizing time a long row of glasses was arranged along the counter filled with brän-vin, and which were every minute being emptied and as summarily replenished. . . . . While a brisk counter trade was thus being prosecuted with a promptness and energy unsurpassed in any liquor-shop in Edinburgh, numbers were to be found in groups of two, three, and upward drinking at tables in different parts of the establishment. The quantity of liquor being sold and consumed in these public-houses was, indeed, startling. In the course of the seventeen minutes which I remained in the place referred to no fewer than eighty-three persons were supplied with brän-vin, and when I left nineteen others were being supplied. When about to leave I observed a partially sunk flat in the back part of the premises entering from a back street, and where an equal number, which I could not accurately estimate, appeared to be entering and getting supplied. This back entrance seemed to be a convenient adjunct, as I subsequently observed that those who entered from the back street seemed to be in more reduced circumstances and less presentable in their appearance. To show how successfully brän-vin competes with more nutritious and less objectionable beverages, there were, out of the eighty-three persons referred to, only four who partook of coffee, and all of them had it accompanied by glasses of brän-vin. So astonished was I at the number who frequented this one house, and keeping in view that it was market-day, I paid it another visit on the following Sunday evening, and found that no fewer than one hundred and two persons entered one door in the space of twenty-five minutes."

The financial results of this system to the city are the following: The £7000 previously received for licenses was swelled by 1875 to about £35,000 in profits. The drunkenness, which fell off at first, is said to be now on the increase, and the consumption of intoxicants to be nearly six gallons to every person of the population. It is very evident that the Gothenburg license system is not a desirable one to emulate.

INTOXICATION IN EUROPE.

As to the effects of the license to sell intoxicating drinks elsewhere in Europe, a few statements may be of interest. It should be said, in preface, that the "free-beer law" of 1830 still persists in England, in spite of the mischief which it is acknowledged to produce. It has been somewhat modified, but its evil effects are unabated. Abundant and striking evidences of its mischievous influences are on record, but we shall simply append the summing up of the London *Globe:* "The injury done by the beer act to the peace and order of moral neighborhoods, not to mention domestic happiness, industry, and economy, has been proved by witnesses from every class of society *to have exceeded the evils of any single act of internal administration passed within the memory of man.*"

In the words of another writer: "Three-fourths of the keepers of these beer-houses are the greatest drunkards, thieves, and everything that is bad. Such houses are the hotbed or rearing-house and harbor for every crime. Boys of ten or twelve years of age begin to assemble there, and are encouraged in sin and crime."

As for the wine countries of Europe, the general belief that their people are temperate in drink is not sustained by the statements of travellers. The Rev. Dr. Fowler says: "There is an impression that France is a temperate nation.

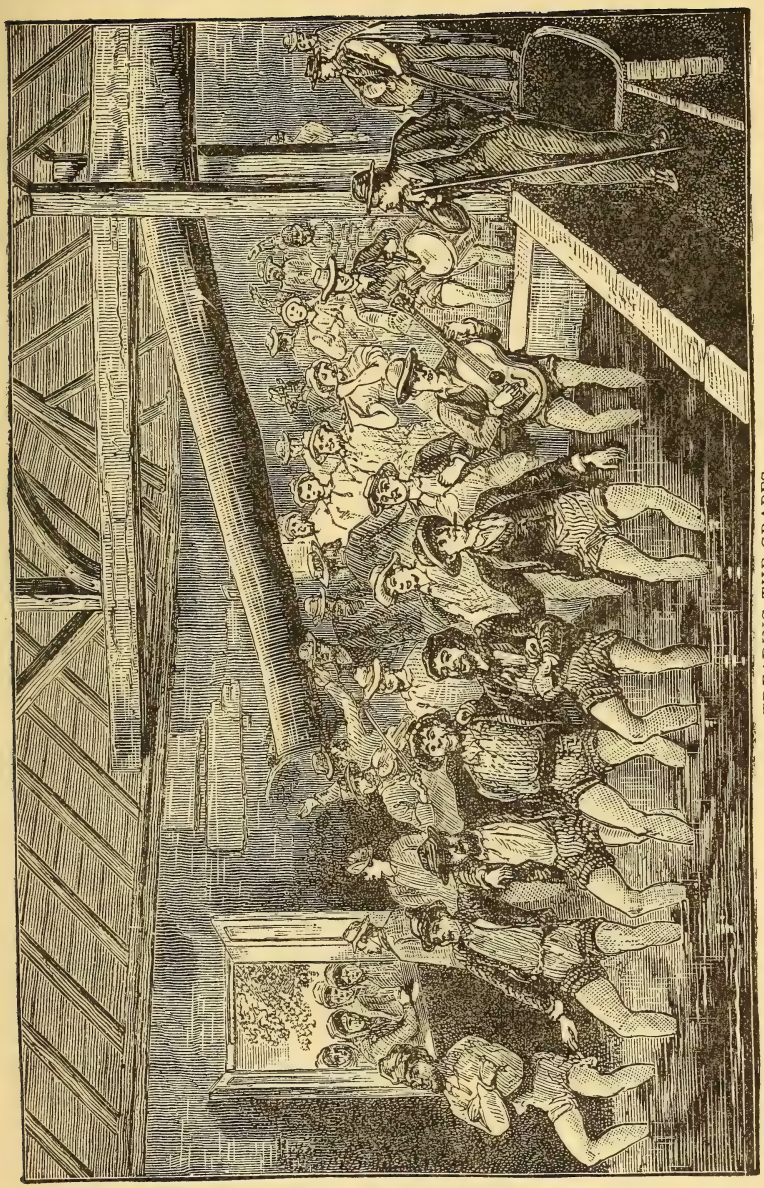
Men ride through the country in the better class of cars and see little of it, because the matchless police remove the nuisance; but let them live there, and live with the people, and they will change their minds. Listen to the witnesses. One author, J. Fenimore Cooper, says: 'I came to Europe under the impression that there was more drunkenness among us (Americans) than in any other country. A residence of six months in Paris changed my views entirely. I have taken unbelievers about Paris, and always convinced them in one walk. I have been more struck by drunkenness in the streets of Paris than in those of London.' Horace Greeley wrote from Paris: 'That wine *will* intoxicate, *does* intoxicate, that there are confirmed drunkards in Paris and throughout France, is notorious and undeniable.' M. le Clerc says: 'Laborers leave their work, derange their means, drink irregularly, and transform into drunken debauch the time which should have been spent in profitable labor.' A French magazine says: 'Drunkenness is the beginning and end of life in the great French industrial centres. At Lille twenty-five per cent. of the men and twelve per cent. of the women are confirmed drunkards.'

"The count de Montalembert, member of the Academy of Natural Sciences, said in the National Assembly of France: 'Where there is a wineshop, there are the elements of disease and the frightful source of all that is at enmity with the interests of the workman.' M. Jules Simon: 'Women rival the men in drunkenness. At Lille, at Rouen, there are some so saturated with it that their infants refuse to take the breast of a sober woman.' Hon. James M. Usher, chief commissioner of Massachusetts to the World's Exposition in Paris in 1867, says: 'The drinking habit runs through every phase of society. I have seen more people drunk here than I ever saw in Boston for the same length of time. They are the same class of people too.' Hon. Caleb

Foote of Salem, Mass., writing from Paris after wide investigation denies, *in toto*, the theory that the people of the wine-producing countries are sober. Dr. E. N. Kirk of Boston says: 'I never saw such systematic drunkenness as I saw in France during a residence of sixteen months. The French go about it as a business. I never saw so many women drunk.'"

The drunkenness of the French, however, cannot in full be ascribed to wine. The consumption of spirits there has been for years on the increase, while the drinking of the perilous absinthe has attained to highly dangerous proportions. An article in the Paris *Constitutionnel* of 1872 says: "It is unanimously admitted that the habit of drunkenness has increased in France year by year since the beginning of the century. . . . . *The French race is deteriorating daily.* It is especially the drunkenness produced by alcohol which exercises a deplorable effect on the public health. The drunkenness caused by wine is less dangerous. *Unhappily, the passage from one to the other is rapid. Men begin with wine; soon the palate is palled and asks for stronger excitement: alcohol is taken.* In forty years the consumption of alcohol has tripled in France. From 350,000 hectolitres in 1820, it increased to 620,000 in 1850, and to 976,000 in 1868. . . . . In 1869 the quantity taxed in Paris was 130,000 hectolitres. Divided among a population of 1,900,000 souls, this gives something over six litres a head, but the division per head is a fiction. The number of those who participate more or less in the consumption of alcohol is estimated at about 300,000, which gives about forty-three litres for each. In 1839 the average annual consumption per adult was reckoned at eight litres. These figures show how rapid the increase has been."

This is a perilous showing, yet the consumption of wine in France has not been diminished in consequence of the



TREADING THE GRAPES.

great amount of spirit-drinking. At the period mentioned (1872) the French wine-product was over 1,000,000,000 gallons, which was largely consumed at home.

The same article says: "The money that should supply the household passes into the hands of the tavern-keeper, and where there might be comfort there are abject poverty and its demoralizing influences. If the wife complains, if she begs for a change of conduct, she is answered by blows, and the children see the terrible sight of the destruction of family ties. . . . . As for the drunkard himself, it is fortunate if he becomes merely idle and neglectful of the most sacred obligations. His moral corruption often goes farther. The tavern is a school of vice. It is from there that nearly all criminals emerge, and it is there that the great army of thieves and malefactors finds recruits."

The effect of strong drink on the conduct and character of its devotees is very clearly described by a poor woman

of London, who pitifully said: "I have two husbands—two in one. One of them is a kindly, honest, respectable person, whom I love: that is my husband when sober. The other is a drunken, brutal fellow, who is constantly abusing and ill-treating me: that is my husband when drunk."

This is scarcely a metaphorical use of language. The mind of a drunken man is not, in any proper sense, identical with that of the same man when sober.

Somewhat to the same effect was a remark made by an American in London. An acquaintance asked him how it was that he never stopped at a single glass, but always drank two or three. He replied: "When I have taken a glass I notice that it makes another man of me, and I feel bound as a gentleman to treat that other man."

Wine-producing Switzerland seems to closely imitate France in its drinking habits. Major C. B. Cotton says: "Switzerland, the oldest republic in the world, and whose population is made up of the sturdiest people among the human race, has in recent years become a victim in an unusual degree to the curse of strong drink." This he ascribes to the cheap brandies of France: "Brandy as a beverage has become so common as to displace tea and coffee. It is admitted into Switzerland almost free of duty, and can be bought for a few cents a bottle.

"The national drink in Switzerland seems to be in no wise distinctive. The people drink their own native wine and its distilled product, the brandies of France, and the gins of Holland."

Dr. Guillaume says: "In 1872 the liberty of the wine-traffic was the source of more than sixty per cent. of the crime committed."

Rev. E. S. Lacy, who spent some time in Switzerland, says: "The people do nothing but work in the vineyards, where wine is cheap and pure, and far more the beverage of the laboring classes than water. Here more intoxication was obvious than in any other place it was ever my lot to live in. On holy and festive occasions you might suppose all the male population were drunk, so great were the numbers in this beastly and deranged condition. On Sunday

afternoons young men go shouting along the streets. Intelligent Swiss gentlemen tell me that this is the great social evil of their country—a country where wine is never adulterated and where the consumption is enormous."

The remark here made, that Swiss wine is never adulterated, must have been based on imperfect information. The volume of consular reports recently published at Washington speaks of extensive wine adulterations in that country, and makes the following statement: "A recent writer on the question, a merchant in the wine trade in Zurich, says that even in this unsophisticated land of innocent-looking vineyards the grape takes the smallest part in the manufacture of wines. He makes the striking statement that the annual importation of dried raisins to Switzerland reaches 19,000 quintaux, while only 800 quintaux are used by confectioners and in households, the remainder being made into wine. This artificial wine is in great part mixed with the common red product of the southern French wines or with the acid native white wine. It is further estimated that 12,000,000 francs' worth of this manufactured wine is sold annually in Switzerland, of which 5,000,000 francs' worth comes from France, the balance being prepared here. The writer asserts that it is impossible by means of any analysis to distinguish the manufactured from the natural wines. For some years the prevalence of intemperance, resulting, it is believed, from the free use, cheap production, and adulteration of alcoholic spirits, has been observed by the thoughtful citizens of this country. An inquiry instituted by the government disclosed the fact that there were consumed annually 150,000 hectolitres, or about ten litres of alcoholic liquors for each inhabitant."

Recently a liquor law has been adopted by popular vote in Switzerland which goes much farther than the license law of Sweden, since the government becomes the actual

FRENCH WINE-VAULT.

owner of all the liquor distilled in the country, and is in a position to control the retail trade in spirituous liquors. We append a statement concerning it from the source of the quotation just given: "The absolute control over the manufacture and rectification of alcoholic spirits is vested in the Confederation, with indemnity to distillers. This proposition to give the Confederation this monopoly of making and selling all alcoholic spirits naturally has provoked a very general and warm discussion, especially on the part of the public press. In this [Berne] canton, where there exists a very large distillery interest, the opposition was vigorous. Many Church papers opposed it on moral grounds—that the government should not make itself a party in a traffic so injurious to the people, and that if it be found necessary to restrict the sale of spirituous liquors, it should be done by the imposition of higher taxes, and that the portion assigned to the cantons to be used in measures to repress the abuse of alcohol is a recognition in a most distinct form of the baleful traffic. But the result of the popular vote shows that the law was most favorably considered by the people, receiving, as it did, almost two-thirds of the vote cast; and it is confidently predicted by its friends that no possible harm and much good will result. The distillers are required to sell their product to the government, and to no one else. The government will then resell to the consumer —that is, the government is to have a monopoly of the entire retail trade in intoxicants."

What the effect of this law will be only time can decide. It depends greatly on the character of its enforcement whether or not it will reduce the amount of drunkenness. If rigidly enforced, it may prove a step toward better things, by educating the people in the principles and practice of temperance.

The record of Switzerland is matched by that of Italy,

where, in the words of Horatio Greenough, "one-fifth, and sometimes one-fourth, of the earnings of the laborers are expended in wine." E. C. Delavan visited a district in Rome where he saw "men, women, and children sitting in rows swilling away at wine, making up in quantity what was wanting in strength; and such was the character of the inmates of those dens that my guide urged my immediate departure as I valued my life."

Hon. Murat Halstead, one of America's leading editors, and a traveller with keen powers of observation, writes as follows in the December (1890) issue of *The Cosmopolitan* magazine:

"We have been told so frequently that the great majority believe it implicitly, that in Europe the people, having beer and wine to drink freely, and taught from childhood to do it without misgiving, are temperate, and that less drunkenness is seen by the American traveller abroad than at home. It is not true. In all the great cities of Europe there is frightful indulgence in liquors, and the comparative absence of boisterous intoxication remarked on the streets is because the people are not in the habit of asserting themselves, drunk or sober, in the American style. A drunken man in Europe never thinks of announcing himself by a war-whoop. He is content to besot himself and go to sleep; but one sees in European capitals, especially English and Scotch seaports, more violent drunkenness of women than is forced upon attention in notorious places in this country. The leading idea of the European drunkard is not individual ostentation, but indulgence in the boozy luxury of utter stupidity. Intemperance is the wasting scourge of Europe, and there is no such public opinion as we have to restrain those prone to excess, and to prevent by precept and example the formation of the habits that corrode and degrade and destroy manliness and womanliness."

It is not necessary to extend this inquiry to the other countries of Europe. What has been quoted must suffice to show that intemperance is on the increase in most European countries, distilled spirits taking in a growing degree the place of wine and beer in countries where these have long been the national beverages. As was the case in Sweden, so elsewhere in Europe, the situation must in time become intolerable, and stringent license laws, which will need to be in a considerable degree prohibitory in character, cannot fail eventually to be passed. The American prohibitory movement must in time make itself felt throughout the older countries of Europe, even though complete legal prohibition may not be adopted.

CHAPTER XIV.

THE FIRST WAVE OF PROHIBITION.

THE effort to restrict the traffic in intoxicating liquors and to diminish intemperance has taken, as we have seen, three different forms—that of moral suasion, that of excise or license tax, and that of legal prohibition. The history of the first two of these down to a somewhat recent date we have reviewed. It remains to bring the story of the prohibitory movement down to the same period.

The history of prohibition in the past is but a brief one. Some statements in relation to it we have already made. There are a few others on record which may be here given. It is said, for instance, that a prohibitory edict was passed in China more than four thousand years ago. Du Halde, in his *Annals of the Monarchs*, has the following remark: "Under the government of Yu or Ta Yu, 2207 B. C., an ingenious farmer invented wine from rice. The emperor, seeing that its use was likely to be attended with evil consequences, expressly forbade the manufacture or drinking of it under the severest penalties, and even renounced its use himself, and dismissed his cup-bearer, lest the princes should be demoralized by it."

Henderson tells us that "in the reign of Claudius an edict was issued for the suppression" in Rome of the drinking-houses, which had become mischievous and obnoxious. From another writer we learn that in Mysore, a country of Southern India, drunkenness from *tari*, a liquor

made from the sap of the wild palm tree, "increased to such an extent that the sultan Tippoo issued an order that all the trees be cut down." This, like the rooting up of the grapevines in China, was certainly an efficient prohibitory measure while these remained the principal sources of drunkenness. In our days, when the absolute necessaries of life are made the basis of intoxicating liquors, such drastic measures are no longer admissible.

In modern Europe we learn that from 1753 to 1756, and again from 1772 to 1775, the sale of ardent spirits was prohibited in Sweden, and the law vigorously maintained, with "enormous benefits," moral and economical. In this connection it may be of interest to state that the most famous and remarkable of the sons of Sweden, Emanuel Swedenborg, placed himself strongly on record at this period in favor of high license and of prohibition if possible. In a memorial to the Swedish Diet of November 17, 1760, he says: "If the distilling of whiskey—provided the public can be prevailed on to accede to the measure—were farmed out in all judicial districts, and also in towns, to the highest bidder, a considerable revenue might be obtained for the country, and the consumption of grain might also be reduced; that is, if the consumption of whiskey cannot be done away with altogether, which would be more desirable for the country's welfare and morality than all the income which could be realized from so pernicious a drink."

As we have described in the last chapter, local prohibition of the liquor traffic has been maintained in many parishes of Sweden during the past thirty years. Interesting prohibitory movements have also been made in Great Britain and Ireland, an account of which must be left until after we have told the story of restrictive efforts in America.

Edicts of a partially or fully prohibitory character were

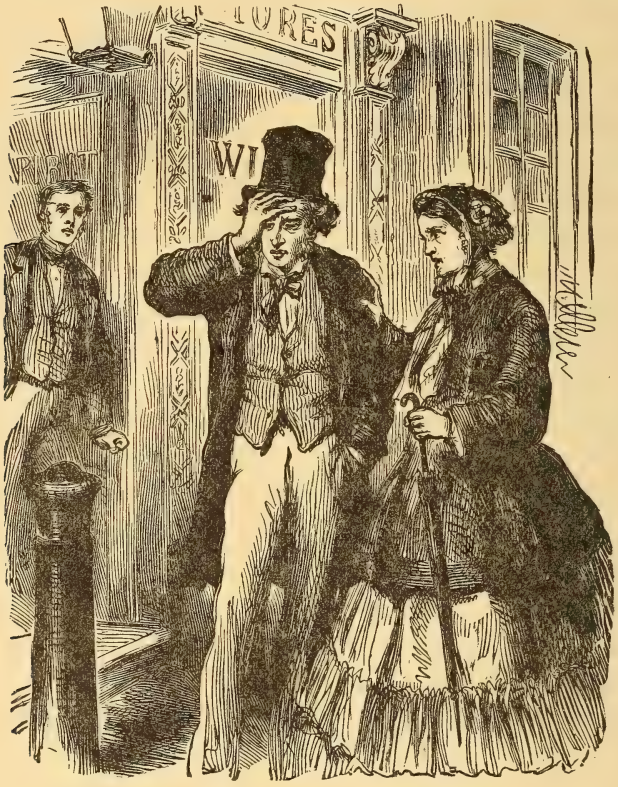
passed from time to time during the early colonial history of this country. Thus, the commission for the government of Newfoundland, issued in 1630, positively forbade the sale of liquor of any kind to the fishermen, and even tobacco was prohibited. In 1637 the General Court of Massachusetts forbade the sale, by keepers of ordinaries, of "either sack or strong water." A more stringent measure was introduced in 1676 into the constitution of Virginia, in which "the sale of wines and ardent spirits was absolutely prohibited throughout the whole country," with an exception in favor of Jamestown. The indications of history are that these efforts were not very successful in checking the traffic.

The prohibitory movement of the present century within the United States began with the refusal to grant licenses in certain localities. The earliest case on record is that of the town of Harwich, Mass., where in 1829 the selectmen were instructed not to grant licenses. This law was not enforced without difficulty, but by vigorous prosecution the liquor-sellers were driven from the town.

The example here given was quickly followed elsewhere. Other towns in Massachusetts, as well as several cities and towns in all the New England and in some other States, refused to grant licenses. The enthusiasm of the first movement against intemperance was now active, and everywhere the sober and moral portion of the community rallied to its support. In Connecticut, New York, and Michigan the question of license or no license was submitted by the legislatures to a popular vote. As a result, two hundred out of two hundred and twenty towns of Connecticut elected temperance commissioners; in Michigan a majority of the towns voted against license; while in New York more than five-sixths of the towns and cities gave large majorities against license.

Such were the first steps taken in that movement toward

prohibition which has gathered such strength during the succeeding period. It is somewhat remarkable that in four or five years such a wave of change could have swept over the country. In 1825 almost everybody drank freely, from minister and deacon to sot and vagabond, and hardly a voice was raised against the traffic. In 1829 and subsequently the tide of opinion had so veered that "no license" laws were passed in hundreds of towns. The moral sense of the re-



A Respectable Sin.

spectable portion of the community had risen and made itself felt. Yet it was simply impossible that such laws, at that period, could be made effective. The community had

not been educated up to the temperance level, the thirst for drink continued strong, and drunkenness remained a respectable sin, which any one might commit with social impunity. Rumselling was also accounted an honorable business. With such a state of public opinion, and with laws ill adapted to their purpose, it is not surprising that this early effort to prohibit the sale of liquor was but temporarily effective. Yet it paved the way to new efforts in the same direction.

Ere proceeding to describe the subsequent legislative events an appropriate anecdote may be introduced:

"After the city of Providence had voted 'no license,' and while the wrath of the liquor-dealers was at its height, an amusing incident occurred on Christian Hill. A drunken fellow was seen near the 'Hoyle Tavern,' in the western part of the city, digging away at the foot of a certain pole.

"'Hallo! what are you doing there?' inquired a passer-by.

"The boozy digger looked up and replied: 'Our liberties are all—hic—taken away, and it's only a mo-mockery to have liberty poles sticking up

THE DRUNKARD'S LIBERTY POLE.

about the—hic—city when we've got no liberty; and I'm going to dig 'em down.'

"'Liberty poles indeed, you blockhead!' replied the gentleman. 'Why, look up and see what is over your head.'

"The fellow looked and saw the tavern-sign swinging from the pole. He had (not without warrant, in fact) taken the tavern signpost for the liberty pole, and was diligently laboring to bring it in disgrace to the earth."

Another boozer offers the following vigorous argument in support of license: "'Now, I axes, you fellers, who's the best citizen, him as supports government or him as doesn't? Why him as does, of course. We support government; every man as drinks supports government; that is, if he lickers at a licensed house. S'pose we was to quit drinkin'; why, the government must fall; it couldn't help it, nohow. That's the very reason I drinks. I don't like grog; I mortally hates it. If I followed my own inclination I'd rather drink buttermilk or ginger-pop or sody-water. But I lickers for the good of my country, to set an example of patriotism and wirtus self-denial to the risin' generation."

To those who may think this anecdote too trifling for a serious work we may answer that it embodies the strongest argument adduced by rumsellers, which is exposed here to the contempt which it deserves.

THE MAINE LAW.

In 1832 a State Temperance Society was formed in Maine on the basis of abstinence from distilled spirits. After a few years this society virtually ceased to exist. But the friends of temperance rallied, organized a new society on the platform of total abstinence, and at once declared in favor of prohibition.

This action in Maine is of the utmost importance in the history of the temperance reform. That State was not only

the first to pass a prohibitory law, but it has until the present time maintained that law in working order, adding to its efficacy from time to time, until the "Maine Law" has become known throughout the civilized world as a synonym for the suppression of the liquor traffic. Such being the case, some detailed account of this important measure is here of importance.

In 1837 the new total-abstinence State society petitioned the legislature not only to annul all license laws, but also for "an entire prohibition of all sale, except for medicine and the arts." This petition produced no law, but the discussion which it provoked was a useful step in the desired direction.

No further legislative action was taken until 1844, in which year the Hon. Neal Dow, who has since that period been looked upon as the father of prohibitory legislation in America, prepared and presented to the legislature a petition "that the traffic in intoxicating drinks might be held and adjudged as an infamous crime."

His reasons for this movement may be briefly given. At that era, as he says, the sale of liquors was free to all who chose to engage in it, and the drink habit was nearly universal. Maine was the poorest State in the Union, its people spending for liquor more than the entire value of the property of the State every twenty years. Great quantities of molasses to be consumed in the manufacture of rum were imported from the West Indies in exchange for fish and lumber. In addition to the spirits produced from this, West India rum was largely imported.

Fish and lumber were the principal products of the State. These products were in great part exchanged for spirits, which consumed the wages of the people to such an extent that but a meagre fraction was left for subsistence. It was the common saying at that period that the people of Maine

lived on potatoes, fish, and clams. Rum might have been added to this list. The results were everywhere seen in dilapidated buildings, neglected farms, and general decay, while the habits of the people were idle and shiftless.

THE VOICE OF THE TEMPTER.

Evidently, if the State was ever to become prosperous this fatal traffic must be diminished or annihilated. This Mr. Dow clearly saw, and he has devoted his life to the regeneration of Maine. His first petition resulted in a bill which passed the House, but was defeated in the Senate. In the following year defeat again attended his efforts. It was then determined to abandon this method and appeal directly to the people.

The method of this appeal he has himself told us: "There was no little country town-house or country church or wayside school-house in which the people were not called together to consider this matter. The workers went about the State in winter and summer, driving about in their own carriages, and carrying with them great quantities of tracts, all treating of this question, some of them written expressly upon it.

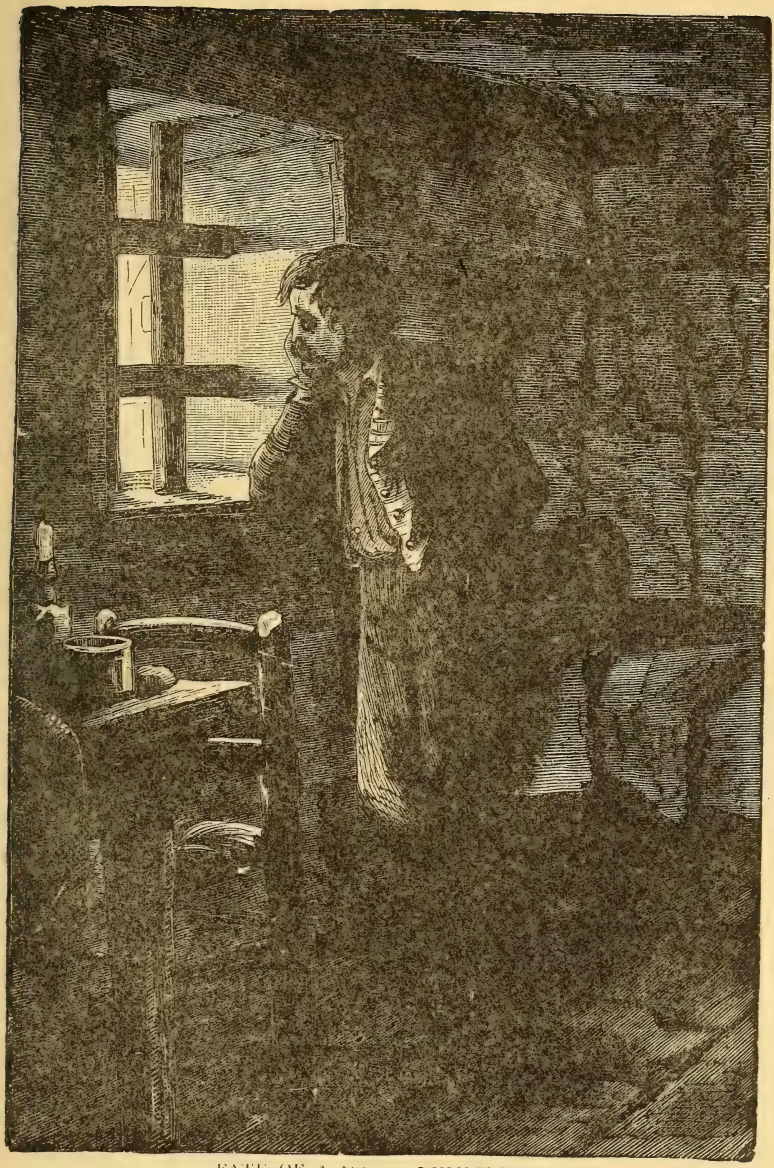
"These were freely given away at the public meetings, and were distributed at the homes and profusely among the children at the public schools in cities, villages, and country towns. These tracts were intended to show the sin and folly of the drink habit and the inevitable tendency of the liquor-traffic to waste the wages of labor and the profits of all legitimate business, and to make nation, State, and people poor. It was pointed out that the liquor-traffic earns nothing, not contributing a dollar to the sum of national wealth—that it lives upon the earnings of honest industry, while at the same time it disinclines to honest labor, and finally unfits for it all who come under its influence.

"Our experience in this work was that there is no difficulty in changing public opinion against the liquor-traffic if we can only have access to the people—the 'common people,' who will at first listen patiently and then gladly. After public opinion had been enlightened, as we thought, upon the subject, we went to the legislature with great petitions for the enactment of a law of prohibition, and were defeated by a great majority. At the ensuing election we defeated almost all the men who had voted against our proposition. To the new legislature we went with our bill all prepared, now known as the Maine law, and it was passed through all its stages in one day, the last day of the session to be enacted, and upon its prompt approval by the governor it became the law, taking effect from that moment."

This statement refers to the law of 1851. Previously, in 1846, a law had been passed "abolishing the license system and leaving all sale forbidden." This law proved insufficient for the purpose intended, and was replaced by the more stringent and effective measure of 1851, of which Neal Dow speaks in the following words: "On that day, the 2d of June, 1851, there was license to the liquor-traffic in Maine, as there was in all the civilized world, and has been for many centuries. The Maine law reversed that policy, and substituted for it the policy of absolute prohibition of the manufacture of alcoholic liquors, and their sale, except for medicinal and mechanical purposes and the arts. This extraordinary measure doomed to seizure, confiscation, and destruction all alcoholic liquors found within the State if kept for unlawful sale, and the burden of proof was put upon owner or claimant to show that they were kept and intended only for lawful purposes."

The effects of the Maine Law, as told by its originator, were highly interesting. Its provisions were too sharp and stringent to be easily evaded. It went into effect immediately, and immediately the open sale of liquors came to an end. The wholesale trade could not be carried on clandestinely, and it completely ceased. The dealers sent their stocks hastily out of the State. In all the cities and large towns there were to be seen lines of wagons and trucks laden with liquor-barrels and puncheons on their way for shipment to New York, Boston, or other ports. It was a remarkable procession, such as had probably never been seen before. An imaginative eye might have seen in it not only the exodus of rum from the State, but of ruin, misery, crime, disease, rags, poverty, death, and all the dire train that marches close upon the heels of the evil potentate of strong drink.

The most marked immediate effect of the new law was



FATE OF A MAINE RUMSELLER.

the diminution of crime. Within a year the jails of five counties had lost all their tenants. In Cumberland the most populous county, whose jail had been so crowded as to cause censure, but five prisoners remained, three of these being rumsellers arrested for violating the law.

All respectable persons at once abandoned the trade. Liquor-shops became the homes of honest industries, and nowhere could be seen a painted sign or any other indication that liquor was sold.

Of course it cannot be said that all sale ceased or has yet ceased. There were many who would take any means to obtain liquor, and many who would take any means to supply them. Innumerable schemes were devised to hide the contraband article and evade the keen-eyed officers of the law, who had the right to search any suspected place and seize liquor wherever found.

"In some instances the dealer would carry his stock in flat pint bottles in his coat-pockets or in a flat tin vessel fitted to the person and worn under the vest. Sometimes, in the case of women, a flat bottle would be suspended to the waist and worn under the skirt. Sometimes a bottle or two would be suspended by a string and sunk in a well in the cellar, or a jug would be hidden under the floor, the trap-door being covered by a carpet and perhaps by a bed; again, a flat bottle or a jug would be buried in the ash-pit at the base of the cooking-stove or hidden in the cellar-wall, a stone being taken out to receive them and ingeniously replaced to conceal them. These methods and many others are employed to-day by the liquor-sellers for the same purpose."

The quantity of liquor that can be distributed in this way is very small, and contrasts strikingly with a state of affairs in which the signs of wholesale and retail liquor-stores obtrusively forced themselves upon every one's eyes,

with cargoes of rum unlading at the wharves, long lines of casks upon the sidewalks, and the smoke from distillery-fires darkening the sky.

The liquor legally purchased in Maine can only be obtained at the city agency, where it is permitted to be sold for medicine and the arts. That illegally offered for sale is, in most places, crowded far out of sight, is necessarily small in quantity, and is not likely to be sought by respectable persons or to tempt the young to that dangerous indulgence which is one of the most perilous effects of open liquor-selling.

The law was no sooner passed than it was proclaimed a failure, as it has been at frequent intervals since. Apropos to this, Mr. Dow tells a story which is worth repeating:

"A prominent citizen of Philadelphia came to Portland in that year expressly to learn, upon the spot, what the effect of the law really had been. In Philadelphia, he said, it was declared to be a failure. On the journey he stopped overnight at Boston. In the morning at the hotel a young man was warmly denouncing the law as a sham, declaring that liquors were as freely sold in Portland as in any other place in the country. A gentleman standing by said: 'Sir, I live in Portland; I will pay your expenses there and back to Boston, and will give you five dollars for every glass of liquor you can buy there.'"

A later testimony is that given by George William Curtis, in no sense a special advocate of prohibition, in the "Easy Chair" of *Harper's Magazine.*

"It is said derisively," remarked Mr. Curtis, "that a man could get as much liquor to drink in Maine as anywhere. And so he might, but not agreeably. The 'Easy Chair' proved it. A vague intimation, consisting of a wink, a smile, and a nod, conveyed the possibility of getting a drink even in the capital city of the temperance commonwealth.

Following the wink like a convict, the turnkey and the 'Easy Chair' passed through the corridors to a door which was unlocked; then down a narrow staircase into a cellar—and hotel cellars do not always stimulate the imagination; then to another door, which, being duly unlocked and closed, and relocked upon the inside, revealed a dark, dim room—a cellar in a cellar—with a half dozen black bottles and some cloudy glasses. This cheerful entertainment was at the pleasure of the convict. The turnkey pours out a

Drinking in Maine.

glass of something and offers it to his companion. It was better than Father Mathew. 'No, thank you, not upon these terms.' The turnkey looked amused: 'Wa'al, it isn't

exactly gay!' and he swallowed the potion, and, leading the way, furtively opened the door again and locked it; and the two revellers, with the jollity of conscious malefactors, stole back again into the light of day."

The sale of liquor in Maine to-day is in close accordance with the degree of vigilance of the officials and the earnestness of their desire to carry out the law. The rum-traffic appears to have vanished from the rural districts, while in the cities, with certain exceptions, the "open sesame" to the whiskey-bottle is apparently confined to certain trusty topers who have learned the useful art of holding their tongues.

Immediately upon the passage of the law the advocates of license set themselves diligently at work to secure a repeal of the "obnoxious" edict. For several years their efforts continued, and were given strength by an unfortunate affair in 1855. A mob had gathered in the city of Portland, drawn together by some procedure under the Maine Law, whose members behaved so riotously that it became necessary to disperse them by military force. In doing so one man was killed. This fact was used to influence the public mind against the prohibitory system, and its enemies succeeded in choosing a legislature which in the winter of 1856 repealed the Maine Law. There was substituted for it the most stringent license law ever yet enacted. It proved a failure, however, and in 1858 the prohibitory law again passed the legislature. Ere putting it into effect it was submitted to the people. The vote taken on it was very light, but stood for prohibition 28,864; for license, 5912.

Since that date the law has been maintained, amendments being added to it from time to time. The opposition to it has steadily grown weaker, and every effort to repeal it has failed. For thirty years one State of the Union has floated the banner of legalized temperance.

PROHIBITION IN OTHER STATES.

Preceding the Maine Law in date was the well-known "Fifteen-Gallon Law" of Massachusetts, passed in 1838. This law forbade all sale of spirituous liquors "in less quantity than fifteen gallons, and that delivered and carried away all at one time." No smaller quantities could be sold, except by druggists and physicians for use as medicine or in the arts. This law was not long in operation. A strong opposition was brought to bear against it, a new legislature elected, and it was repealed after eighteen months' trial.

This defeat, however, did not give the State over to the liquor interests. The local "no-license" agitation was at once renewed, and in a few years licenses had ceased to be granted. Even in Boston, as quoted by Mr. Pitman from the clerk of that city, "no licenses for the sale of intoxicating liquors were granted between 1841 and 1852." It cannot be said, however, that the sale of liquor ceased.

The story of the other States which passed prohibitory laws at this early period may be briefly told. Delaware was the first to follow Maine in legislation to that effect. In 1847 the legislature of this State passed a prohibitory law which was referred to the people. This reference killed it. It was adjudged unconstitutional by the court, and the law set aside in consequence. A new prohibitory law was passed in 1855 and sustained by the courts. It lived but a short life, however. It was repealed in 1857, and replaced by a license law.

The next State to fall into line was New Hampshire, which in 1848 submitted to popular vote a prohibitory law. A light vote was cast, but it was three to one in favor of prohibition. In 1855 a more stringent law was enacted, as the original measure had proved inefficacious. Prohibition is still the law in that State, though no active effort to en-

force it is made, and the rum-thirsty soul need have no difficulty in satisfying his appetite. In 1870 a civil-damage amendment was added, which makes the liquor-seller responsible for damage done by the drunkard, and enables the family of any one who has been disabled or has died, either through drunkenness or from the act of a drunkard, to recover damages.

In 1849, Wisconsin passed a law refusing license until the rumsellers had given bonds to pay all damages to individuals or the community in consequence of their traffic. A prohibitory law was passed in 1855, but was vetoed by the governor.

Michigan took similar legal steps in 1850, the new constitution forbidding the legislature to grant licenses. A prohibitory law was passed in 1853, but was declared unconstitutional by the Supreme Court. In 1855 a second law was passed in which the objectionable features of the first were omitted. This law was sustained, and continued on the statute-books until 1875, when it was repealed.

Ohio in 1851 followed Michigan in refusing to grant license. As unlicensed liquor continued to be sold, the law was strengthened in 1854 by making liquor-sellers, as well as the owners or lessees of buildings rented for the sale of liquor, responsible for damages resulting from such sales.

Minnesota, then a Territory, passed a prohibitory law in March, 1852. This required to be ratified by a vote of the people, which was done in the next year. The law was annulled by the Supreme Court, which declared this submission to the people unconstitutional.

In May, 1852, Rhode Island wheeled into line with the prohibitory States, passing a law which was amended to make it more effective in the following month, and again in 1853. It met the fate of several other of the laws mentioned, being declared unconstitutional by the Supreme Court of the State.

The next State to join in the "grand march" of prohibition was Massachusetts, whose law was enacted in the same month as that of Rhode Island (May, 1852). This law, known locally as the "Maine Law," was declared unconstitutional in some of its provisions, and was replaced by a new law in 1855. This also was submitted to the sharpest fire of the courts, but proved so well devised as to stand every test of legal criticism. "It closed up the liquor-shops in three-fourths of the towns of the Commonwealth, drove open bars from many of the secondary cities, and grappled with the monster traffic in the great rum-citadel of Boston." From 1860, when the law first fairly began to operate, to 1866, the drinking-places in Boston decreased from 2220 to 1515, a decrease of 705 in six years. In the smaller cities it was far more effective, except in those where the authorities were opposed to the law and no effort was made to enforce it. The war had undoubtedly much to do with this lack of effective enforcement.

In 1868 the law was repealed, but was re-enacted in 1869, malt liquors being excepted. The report of the chaplain of the State prison for this year of licensed sale says: "The prison never has been so full as at the present time. If the rapidly-increasing tide of intemperance, so greatly shown by the present wretched license law, is suffered to rush on unchecked, there will be a fearful increase of crime, and the State must soon extend the limits of the prison or erect another."

In 1875 prohibition was again repealed, and a license law passed which provided that towns and cities could refuse to grant licenses.

In the same year with the States last mentioned (1852) Vermont passed a prohibitory law, which was ratified by a popular vote in 1853. This law, like those of Maine and New Hampshire, is still in existence, and has been strength-

ened by subsidiary bills in 1869, 1879, and 1880 containing "civil-damage" features and providing for the suppression of nuisances.

It is not claimed that this law has been sustained as efficiently as that of Maine, yet it has very much diminished drunkenness. Governor Peck says of its workings: "You cannot change the habits of a people momentarily. The law has had an effect upon our customs, and has done away with that of treating and promiscuous drinking. . . . . I think the law is educating the people, and that a much larger number now support it than when it was adopted; in fact, the opposition is dying out."

Governor Convers says: "There is no question about the decrease in the consumption of liquor. I speak from personal knowledge, having always lived in the State. I live in Woodstock, and there no man having the least regard for himself would admit selling rum, even though no penalty attached to it."

Liquor is, at all events, forced to hide its head in every district where there is even a mild effort of the law officers to do their duty. A moral force is accumulating against it, honesty and respectability shun it, and whiskey-drinking has ceased to be a part of the outdoor education of growing youth. Yet in many parts of the State the clandestine traffic is winked at, as would appear from the following story: A stranger to Vermont, who was interested in the workings of the law, was informed by a St. Albans gentleman whom he questioned that there was no trouble in procuring whiskey. "I am in possession of a funny secret," he said, "which is shared by most of our citizens who like a little stimulant occasionally. Come with me."

The story continues, in the words of the narrator: "He took me to a cross-street, and we entered a room which appeared to be a cigar-store, with confectionery, etc. We took

seats at the rear, and my friend told me to keep my eyes open.

"Within twenty minutes I saw ten or twelve gentlemen come in, some in pairs, some singly, some in little parties, go to the water-cooler, take a drink, buy cigars, and go out.

"My friend finally asked me if I had seen any liquor sold, and I said, 'No.'

"'Nevertheless,' said he, 'every gentleman who came in here took a good square drink of whiskey and paid for it.'

"'Well,' said I, 'the drink must have been in the cooler or in the cigars. Yet it could not have been in the latter, for most of them were lighted before the purchaser left. It must be in the cooler.'

"'Well, go and draw some,' said he.

"I went to the cooler, held the glass under the nozzle, and pressed down the button. I was rewarded for my exertions by a flow of clear, cold water that soon filled the tumbler. I was puzzled, and my friend and the proprietor greatly enjoyed it.

"My friend took the empty glass and drew from the same faucet half a glass of whiskey. If I was puzzled before, I was now thunderstruck, and after laughing at me a while the trick was explained. It was simple. Press down the button and the water runs; press up with the thumb from below, while you appear to press down with the fore finger, and you get whiskey; open the cooler and you will find it full of ice-water. The whiskey comes from a cask in a hidden closet up stairs, and flows through a small pipe which descends in the partition and passes from the wall into the bottom of the cooler and connects with the faucet."

Such a trick as this could not long deceive any sharp-eyed detective, but might be very effective in the case of officers who did not want to see.

The next State to pass a prohibitory bill was Connecticut,

whose measure was enacted in 1853. This bill was vetoed by the governor, but another was passed the following year, and continued in force until 1872. Of the operation of this law Governor Dutton said in 1855: "There is scarcely an open grogshop in the State, the jails are fast becoming tenantless, and a delightful air of security is everywhere enjoyed." Before the repeal of the law, however, the effort to enforce it nearly ceased and liquor-selling went on with impunity.

Indiana passed a prohibitory bill in 1853, but it was declared unconstitutional. Another law was passed in 1855, but the courts failed to sustain it. It was replaced by a license law in 1874.

In 1854, New York passed a prohibitory law which was vetoed by Governor Seymour. It was re-enacted the following year, but as some of its clauses were pronounced unconstitutional, it was replaced by a license law in 1857.

A sad story is told in connection with the decision of the Court of Appeals that the law was unconstitutional: "A most tragic event followed the decision of the court in the death of Benjamin F. Harwood, the long-beloved and honored clerk of the court. The prohibitory law was his only hope of escape from that terrible death which follows the cup. On the morning of the decision he entreated one of the judges to spare the law. Said he, 'Sir, you know that I am addicted to drinking, but you do not know—no person can know—how much I have struggled to break off this habit. Sometimes I have succeeded, but then these accursed liquor-bars, like so many man-traps, have effected my fall. For this reason I have labored for the prohibitory law. Your decision is with me a matter of life or death.'

"When the decision was handed him to record he felt it to be like signing his own death-warrant. Hope failed him. despair seized him; amid the horrors of delirium tremens,

when four men could not hold him, he sank away, and in less than four days was no more, sentenced to death by the decision in the Court of Appeals."

Pennsylvania in 1855 passed a law that gave so little satisfaction that it was derisively called the "Jug Law." In substance it prohibited the sale of liquor to be drank on the premises, but permitted it to be sold by the quart to be carried home and imbibed. It was repealed the next year. It had been preceded in 1846 by a no-license act, which was declared unconstitutional by the courts.

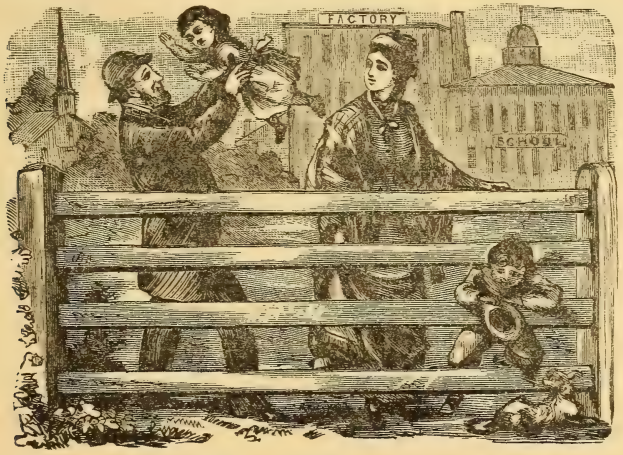
The remaining States to pass prohibitory laws during the period in question were Illinois and Iowa. That of Illinois, passed in 1855, allowed the manufacture of cider and wine and their sale in five-gallon lots. It was submitted to a vote of the people, who rejected it. In the same year Iowa passed a prohibitory bill which the people ratified. It is still in force, with the exception that in 1858 it was amended to permit the sale of fermented liquors, which amendment continued in force until 1881. The Territory of Nebraska also passed a prohibitory law in 1855, the year which was distinguished by so many prohibition measures.

Thus, during the period from 1851 to 1855 no less than fourteen States and two Territories passed laws fully or in great measure prohibitory. It was a wave of legal suppression of the traffic that matched the Washingtonian wave of moral suasion ten years before. It formed, indeed, the third great era in the history of the temperance reform. The first effort of propagandism, which began in 1826 and had an extraordinary effect, had lost much of its force by 1840, the year in which the Washingtonian "appeal to drunkards" began. This second high tide of reform also sank away after a few years and was succeeded by a tidal wave of prohibition, which swept widely over the country and had for the time being striking effects, though its in-

fluence, in turn, greatly declined after a term of years. Yet the influence of none of these movements quite vanished. Each helped onward the reform and paved the way to

THE BARS DOWN.

new movements; and in spite of the spasmodic risings and fallings of the tide of enthusiasm the current of reform has swept steadily onward, and is to-day very far in advance of its position fifty or sixty years ago.



THE BARS UP.

CHAPTER XV.

THE FRUITS AND FUTURE OF PROHIBITION.

THE reasons which impel the friends of Prohibition to favor the legal suppression of the liquor traffic are not only manifold, but manifest. The slaves of the South were made free through the sympathy and sacrifices of free men. The slaves of the drink curse likewise are to be freed through the labors and laws of sober, patriotic, and God-serving people. The results already obtained by these people through their method of treatment are worthy to be recorded as prophecies of completer benefits yet to be secured.

PROHIBITION IN THE BRITISH ISLES.

It may not be amiss at this point to speak of the prohibitory measures that have been adopted in Great Britain, though most of them belong to a later date than that under consideration. Something of the kind existed, indeed, as long ago as 1760. John Wesley speaks of having visited three German settlements in Ireland in the vicinity of Limerick. There was no ale-house in any of these, "no cursing or swearing, no Sabbath-breaking, no drunkenness." . . . . "I suppose three such towns are scarcely to be found again in England or Ireland."

The two most noted prohibition settlements in England and Ireland are the manufacturing towns of Saltaire and Bessbrook. Saltaire, a town near Bradford, Yorkshire, with at present five thousand inhabitants, has for many years been

free from the curse of drink. Prohibition there was established by Sir Titus Salt, the founder of the settlement. For one year (1867–68) "table beer" was permitted to be sold. But even this mild beverage introduced such disorder that it was quickly banished. No liquor of any kind is now sold in the town. As result, "there are scarcely ever any arrears of rent. Infant mortality is very low as compared with that of Bradford, from which place the majority of the hands have come. The tone and self-respect of the workpeople are much greater than that of factory-hands generally. Their wages are not high, but they enable them to secure more of the comforts and decencies of life than they could elsewhere, owing to the facilities placed within their reach and the absence of drinking-houses."

The town itself is thus attractively described: "Institute, school, and chapels point their spires into the ether; neat cottages run therefrom at right angles through clean and wide streets; trees form green oases in a by no means desert; the green park is an added area of lawn and terrace; and northward the background is one of wood and water, of road and river, of bank and bosky dell. Saltaire is a hive in green lanes; an immense home of order in Arcadia; a great industrial exhibition in green fields."

Bessbrook, the Irish Saltaire, is a town of four thousand inhabitants pleasantly situated in the county of Armagh. Its proprietor is Mr. John Grubb Richardson, a member of the Society of Friends. "The distinguishing feature of the town is the absence of drink-shops, and consequently the absence of crime, pauperism, pawn-shops, and policemen. . . . . Though the inhabitants are all Irish, there are no quarrelling and no filthy apartments, with chickens and pigs as joint occupiers."

In the words of a visitor to the place: "I carried an inquiring mind into Bessbrook, and, though I made no domi-

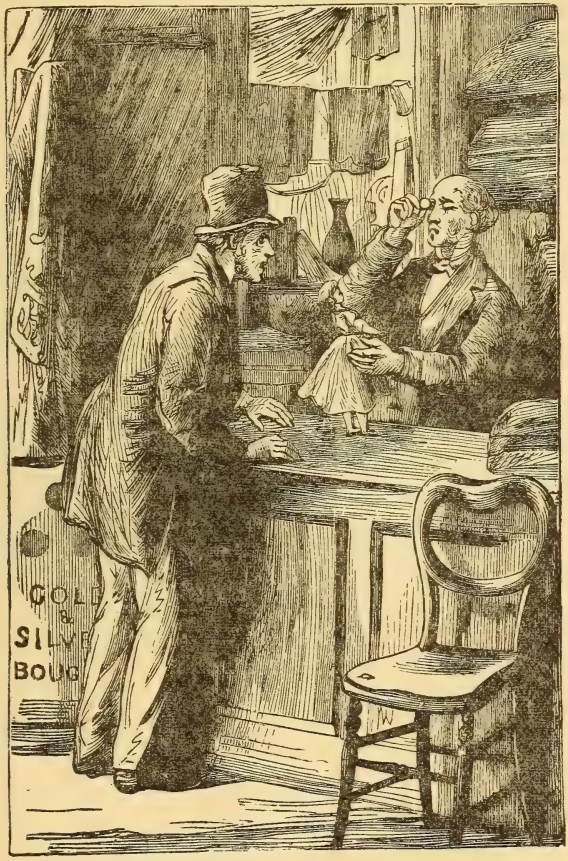
ciliary visits worth mentioning, nor stopped any operative to search him or her for the secret bottle, I can truly report that the evidence was strongly in favor of universal and seldom-broken sobriety—that is to say, of rigid and total abstinence from all stimulating liquors. . . . . An isolated position is in favor of Bessbrook, for, not to speak of comfortable homes, the people determined on quitting the place would leave it without being able to go next door, as it were. And certainly when I came to look at the beautiful neatness of the village, and saw the economic method of trading, and the high order of management in the co-operative stores, I could not avoid the conclusion that a prudent man or woman would be loath to part with benefits so real and, unhappily, so rare. . . . . It is also a boast of Bessbrook that the pawn-office is neither known nor missed in these prudent precincts; and, more wonderful yet, there is no police-station."

The remaining prohibition districts may be more briefly mentioned. In Tyrone county, Ireland, there is a district of sixty-one square miles, with nearly ten thousand inhabitants, from which the people themselves have banished public-houses.

"The result has been," says Lord Claude Hamilton, representative of the county, "that whereas in former times the highroads were constant scenes of strife and drunkenness, necessitating a very considerable number of police to be located in the district, at present there is not a single policeman in that district, the poor-rates are half what they were before, and all the police and magistrates testify to the great absence of crime."

In the province of Canterbury, England, there were in 1869, according to a committee report, more than a thousand parishes in which was neither public-house nor beer-shop. The good effect on the intelligence, morality, and comfort of the people was very marked.

The Shaftesbury Park estate, with three to four thousand inhabitants, is strictly prohibitory, and the comfort and morality of the people are spoken of in the highest terms. A writer says: "I have never heard a drunken brawl, never



PAWNING THE DOLL.

known but one case of a domestic disturbance, and that arose from a husband 'mildly correcting' a wife who before coming on the estate had learned to be too fond of her beer. During the past summer the streets, which are broad and well-kept, have been made beautiful by the splendid show

of flowers in which the inhabitants have indulged almost without an exception. . . . . Strange as it may appear, the inhabitants, *though by no means exclusively teetotallers, are perfectly satisfied*, and do not wish that great institution, the beer-barrel, to be introduced."

Other prohibitory regions may be found in Northumberland, where in many villages no liquor is sold, and on the Mersey, where there is a considerable number of large settlements whose proprietors forbid public-houses. The same story of the good effects of prohibition is told of these localities.

Of the Low Moor settlement in Lancashire, founded by the Messrs. Garnett, cotton manufacturers, one of the proprietors said in 1871: "We send some account of the community at Low Moor, which we are happy to say still remains without a beer-shop or a public-house. Indeed, we are deficient of so many of the usual adjuncts of civilization that we occasionally fancy it is like no other place—certainly it is like none with which we are acquainted. It has neither doctor, lawyer, nor, until lately, parson or magistrate; neither has it a constable or policeman. It has neither public-house nor beer-shop, dram-shop, pawn-shop, nor tommy-shop. It has neither stocks nor jail nor lockup. We have a population of about eleven hundred. Our people can sleep with their doors open, and we have the finest fruit in the district, in season, in our mill-windows (which are never fastened) without any ever being stolen. Our death-rate is perhaps the lowest in the kingdom; taking the average of the last twelve years, it is under sixteen in the thousand."

This chapter may be fitly closed with one further quotation, taken from the *Bacchus Dethroned* of Mr. Frederick Powell: "We may here refer to two villages in Northumberland possessing many features in common—the one C — ge, the other C — o. Both are pleasantly situated, the surround-

ing scenery picturesque and beautiful, though the former has the advantage. Both have railway communication with considerable towns a few miles distant; both also are purely agricultural. In each village there is a reading-room and library and a national school under government inspection. In both the religious wants of the people are well attended to, there being in the larger village a church and three chapels; in the smaller, a church only.

THE VILLAGE OF TEMPERANCE. THE VILLAGE OF INTEMPERANCE.

"There is, however, one striking point of contrast. The village of C—o belongs to Sir W. C. Trevelyan, Bt., and there are no public-houses or beer-shops in it. For the accommodation of travellers there is a large and commodious temperance hotel at the railway-station, with livery-stable and horses and conveyances for hire. The general condition of this village is satisfactory. The reading-room and library are well patronized; the homes of the people are remarkable for their comfortable and tidy appearance; the inhabitants are characterized by intelligence, civility, and sobriety. Crime, pauperism, and strife are unknown.

"In the former village, C—ge, there are seven public-

houses and about half a dozen small shops for the sale of table beer. Omitting the latter, there is one public-house to every one hundred and seventy inhabitants. Now, what are the fruits? Why, there is much drunkenness among the people. Many families in consequence are reduced to poverty, crimes of violence and theft are of frequent occurrence, and the grossest immoralities abound. The moral tone of the village is exceedingly low, the reading-room and library are neglected, a large proportion of the inhabitants attend no place of worship, and no recreations but those of a gross character are relished."

The comparison here made is a significant indication of the effects upon the tone of society which are produced by intoxication. No one can affirm that prohibition is the great gateway to the millennium, yet it may be safely said that sobriety is one of the highroads leading in that direction.

So many and great have been the local benefits of the suppression of the drink traffic, in whatever places it has been seriously labored for, that no valuable argument against the measure remains to be considered by honest people. All that can be urged against it is the failure of successful administration in those places where the officers of the law make the law of none effect to please the liquor-dealers and retain their powerful political support. This is not an argument *against the law.* It is a proof that the law is wholesome, and needs to be betrayed by its defenders before it can be violated with safety by its enemies.

When all honest observers of affairs agree that strong drink is the prolific Pandora's box of modern domestic, social, and economic evils, it must result that to suppress the cause of these evils is the logical, common-sense duty of the public conservators.

All efforts that have been made by partial reformers and legislatures to minify the evils of intemperance, and yet give

the traffic in drink a place in the public commerce, have finally resulted in confessed failure. Laws of a purely regulative or restrictive character may produce a temporary improvement of a local situation, but they soon become helps to the ingenious traffickers, instead of hindrances. No law that leaves life in the traffic has killed the evil in it.

WHY IS IT NOT ABOLISHED?

Because the liquor trade does not wish it, and the liquor trade is a most powerful element in our national politics. The Internal Revenue is the bond of monopoly and the engine of power to the Whiskey Trust of the country. That gigantic organization, with its millions of capital and millions of profits, with its ability and machinery for raising corruption funds for the emergencies of elections, would be ruined by the abolition of the Internal Revenue system. It would have no government relation, no national protection, no immunity from general and disastrous competition, and its dissolution would be immediate and complete. Of course the politicians deny most strenuously that consideration for the welfare of the liquor oligarchy influences their actions upon this important matter. But the facts are against them. Their attempts to otherwise explain their adhesion to the system do not explain. They are inconsistent to the border of absurdity. In a recent series of interviews with the leaders in Congress they professed, without distinction of party, that they perpetuated this Internal-Revenue system as a temperance measure whereby to restrict and control the traffic, and thus prevent the deluging and debauching of the land with "free whiskey." They coolly ignore the well-known physical and moral truth, that

> "They who now are given o'er to drink,
> Drink freely, fully, all that they can hold;
> And they who now are indisposed to drink,
> Will scarce commence because 'tis cheaper sold."

That doggerel has more decent truth in it than all the silly and shambling solicitude for temperance that is put forward by these Oily Gammons of the national legislature. Their mock unction in behalf of the temperance interests of the country deceives no one.

When we press them on the surplus question, they say the surplus must be abolished by the reduction of the taxes on "the necessaries of life," and that liquors are luxuries, and therefore ought to bear a heavy burden of taxation. Then, when we ask them to abolish these luxuries, so productive of crime, pauperism, social disorder, and misrule, they declare that liquors are "necessary" to the people and cannot be abolished—that "Prohibition will not prohibit," because the people must and will have liquors. So runs the inconsistency, so rises to the surface of their duplicity the inevitable *non sequitur* of a luxury that is a necessity and a necessary that is a luxury.

IN STATES AND MUNICIPALITIES

the line of resistance to Prohibition is the same. It is always the argument of revenue. It is money more potent than morals, ready cash conquering the conscience. Demagogic officials seek favor with the masses by abnormal devices to shift the public burdens, and that widespread monomania, enmity to taxation, moves the people to blindly accept a pleasing fiction of figures in the stead of the genuine logic of facts and profits of experience. The citizens of a city will stubbornly cling to its liquor saloons in consideration of a gross annual revenue therefrom of $25,000, and often much less than that, and then indignantly stop their ears to every demonstration of the truth that the traffic costs them directly vastly more than the sum it pays; nay, more than it could pay and live. It is fairly "love's labor lost" to show them how perfectly they are realizing the myth of

the man who bought the elephant at auction, and then bankrupted himself trying to keep its appetite appeased. The elephant is a mild figure for the liquor traffic and its consumption of property and prosperity. If my personal experience when a liquor-consumer may be taken as indicative, I would rather have the whole of Barnum's elephant herd to board than undertake to supply the patronage and profits of one average whiskey-shop. The most reliable statistics of the cost of the liquor evil to a people show that the actual outlay on account of it is from $7 to $11 for every $1 of income from it. Take the State of New York, and its actual expenses for the keeping of criminals, paupers, and other products of the liquor traffic are $25,000,000, while the total revenue derived from the trade is about $3,000,000. This leaves out of account all the personal and indirect damages done by the saloons, and is, strangely enough for New York to exhibit it, one of the lowest proportions shown anywhere in the Union. The average for all the States is considerably more against the people's purse. Yet with all these facts made the common knowledge of the public, we are still told that this is an evil that must be

REGULATED, BUT NOT ABOLISHED.

Then, in the name of common sense, law, and righteous ethics, when does an evil justify its prohibition? We are told that Prohibition will be the proper thing at some remote period of the future, when public sentiment is prepared to endorse and enforce it? When shall that time be? Will the liquor evil ever be a worse form of evil than it is now? In which direction does its evolution proceed? If it is getting worse, how much worse must it become before public opinion will consent to its being guillotined? If it is getting less evil, in obedience to what law of sequences will public opinion grow stronger against it? Here, indeed, is a rever-

sal of all the known laws of cause and effect. It is the illogical douceur of deceivers and not the candid reasoning of honest men. Who will be caught with such chaff?

The earnest and honest Prohibitionists of the country cannot be taken captive by any such illusion. They know the depravity and the desperateness of the liquor traffic, and they have learned by a thousand foolish and fruitless experiments with minor measures that suppression, absolute, total, and hopelessly irreversible, is the only remedy to apply to it. This is our demand of the government—the government of the State and the government of the Nation. We are not to be duped nor to be denied.

WE HAVE COME TO STAY.

Some of us have come sober from our mother's knees, with her golden benediction on our heads and her inspired counsel written upon our hearts. Her prayers for the salvation of her sons from the assaults and destruction of this monstrous evil are written indelibly upon the preface pages of our memories. Our first loyal pledges to her never to succumb nor surrender in this holy warfare against the Drink Devil and his devices are renewed with our every morning consecration to Christ and our every evening committal to God. We cannot be false to her and true to the Lord whom she taught us to love; we cannot be true to Him if we are false to our country's good and the emancipation of our rum-enslaved countrymen. Some of us have come from homes over whose scenes of love and self-sacrifice had been laid the trail of the serpent. We have seen seal after seal fixed upon the sepulchres of dead and skeletoned hopes. We have seen tears suppressed and bottled in hearts that broke with the excess of their sorrows. We have seen the telltale tresses of a mother's head, in the rum-ridden air of an unhappy home, bleach and crisp into a coronal to

garnish her untimely tomb. We have wept over the erring loved one, suffered all the crucifixion of vicarious humiliation, and learned the great lesson of abstinence in the kindergarten of grief and disgrace.

Some of us have ourselves "come up through much tribulation" by the drunkard's dismal, circuitous, staggering way. We yielded ourselves instruments of the unrighteousness of self-indulgence with this fluid fiend. We learned too late the awful and infernal power it usurps over the will, the affections, the better faculties and purposes of men. We have tasted the poison of its asp-like pleasures, felt the keen thrills of its insidious captivity, and awakened to find ourselves shorn Samsons in the tent of Delilah. We have struggled against the invisible bands of our bondage, fought "as with beasts at Ephesus" against the utterness of our undoing, and mingled the prayers of a penitent with the draughts that sealed our slavery. We know the hopeless, helpless, horrid sense of sorrow that paralyzes all moral energy; the recognition of a lost estate that emasculates all ambition; the self-imposed verdict of shame, apostasy, and excommunication which makes the recreant refuse all outstretched aid, and, like a man made mad in drowning, fight and foil the friendly hands that seek his rescue. We have trodden this serpent-strewn *descensus Averni* with the heartbreakings of mother and wife, the shudder and shrieks of suffering little ones making the miserere of our march, until all prayers, all sobs, all wails, all mournings swept suddenly into the tumultuous fugue of a hellward flight! Saved by the sovereign arrest of a "still small voice," uplifted by the omnipotent Arm, transformed through the pangs of the new birth, and led by the example of the Saviour Himself, we turn back to the rescue of our fellow-spirits in prison.

Can an army so enlisted be beaten in battle? Do not the stars in their courses lead them the way wherein comes con-

quest? Do not the angels, the horses of heaven, the flaming chariots of the invisible Omnipotency, go with them from victory to victory? Shall not the great Captain lead them to glorious triumph?

We believe that

> "Freedom's battle, once begun,
> Bequeathed by loyal sire to son,
> Though baffled oft, is ever won."

Some day the nation will awake to its impending peril. Some day our sons will look back upon our stupid blunderings, as we do now upon the witch-stakes of Salem and the slave-marts of the South, and materialize their amazement in the swift and righteous reversal of all our rum-soaked and gold-bought legislation. Some day the Church of Christ will stand, an unbroken host, purged of every palterer, hyssop-cleansed from every hypocrisy, disenthralled from all cowardly "conservatisms;" some day the politician of the slums will fall back and make room for the leadership of the patriot of the sanctuary. Some day the rights of posterity will receive a holier estimation than the revenues of the public purse. Some day the voice of the mother will be triumphant in the vote of her son; the sobriety, honor, prosperity of the son be made secure by the suffrage of the sire. The State will wash her soiled and blood-stained robes in the confluent streams of Christianity and civilization, and walk unchallenged the highways of national power and national glory.

WHEN SHALL THESE THINGS BE?

I look abroad over our beautiful land, battle-spread with the white banners of this holy crusade. I believe "now is our salvation nearer than when we believed." The day-spring of deliverance stretches from Maine to Mt. Hood; the aurora lights of the Dakota prairies and the New Hamp-

shire hills lean over to kiss the crest of the uplifted Southern Cross. A few more years and a few more tears, but the healing of the nation is preparing in the crucibles of Christ. In due season we shall be made His purveyors of the beneficent balm. As Jason boldly turned the prow of his Argos into the teeth of the angry billows to retrieve the Golden Fleece, so we launch the good ship PROHIBITION upon the turbulent tides of our national life. She is freighted with prayers and hopes, with sorrows and sacrifices, with faith and loyalty. We crowd her decks with Christian confidence; and so, seeing the end mirrored in the eternal, unfailing promises of His Word, we

"Nail to the mast her holy flag,
Set all her tear-bleached sails,
And give her to the God of Love,
And to His prospering gales."

CHAPTER XVI.

DURING AND AFTER THE WAR.

WITH the year 1860 began a marked reversal of the temperance reform movement. Up to that date its motto had been "Forward." For thirty-four years there had been a steady and rapid progress, comprising the various stages of development described in the preceding chapters, and advancing from the mildest form of moral suasion to a rigid prohibition. But a reversal now set in: the first chapter in the history of temperance reform ended, while the second chapter was not yet ready to begin. During the terrible civil war which broke out in the year mentioned the temperance cause greatly declined. The people were in too high a state of excitement, the officers of the law too much engaged with other interests, to render it easy to enforce restrictive temperance laws. The membership of the various societies seriously fell off, prohibition in great measure ceased to prohibit, and drunkenness became more of a national vice than it had been for many years.

Yet propagandism to some extent continued, and efforts were made to promote temperance in the army, with, as must be acknowledged, very little effect. That soldiers will drink if liquor is to be had, and that they will make extraordinary efforts to obtain it, need scarcely be said. There are a wildness and a license in their life that create a tendency to indulgence in stimulants, and that render them

THE RUMSELLER IN HIS TENT, AND HIS OUTSIDE COMPETITOR, BOTH DRAWING FROM THE SAME CASK.

obtuse to the arguments and influences which govern people in times of peace. Liquor was forthcoming, with little stint, to the soldiers of both armies, and it is unquestionable that the war made drunkards of multitudes and greatly reduced the strength of the temperance cause throughout the country.

Numerous anecdotes might be told of the devices of liquor-loving soldiers to obtain the much-desired stimulant and of their disregard of the property rights of dramsellers. One of these is as much as we have space to give. Whiskey-dealers with their stock of liquid fire occasionally found their way to the vicinity of the camps, and drove a thriving trade with the soldiers. The story is told that one personage in this line of business had set up his liquor-cask in a tent, with one end bulging out the canvas and the other facing the entrance.

The topers of the camp quickly discovered this opportunity to "wet their whistles," and for some time the enterprising merchant drove a profitable trade at paying prices. After a time, however, he found that his business was falling off, with no evident reason for it. The whole camp was not yet drunk, and he could not conceive that anything less should deprive him of his customers.

"You are too high in your prices," remarked one of the latter. "There is a chap outside here selling whiskey at half your rates, and he has run away with your trade."

The rumseller, out of temper at such unfair competition, went outside, and found that he had been told the truth. A soldier had set up opposition, and was retailing liquor at less than wholesale price. Puzzled at first to understand this operation, the dealer began an investigation, which quickly made clear the mystery. The shrewd outsider had cut a slit in the wall of the tent where the cask bulged against it, bored a hole in that end of the dealer's cask, and was stealing whiskey out of his own barrel to sell to his own

customers. It was an instance of business competition which the sharpest of our modern merchants would find it hard to beat.

There were many noble examples of temperance as well among the men as the officers. Among the most notable of the latter may be named Admiral Farragut, who set an admirable example to his men and sternly cut off the grog-ration in his ships. It is said of him that on the night before the battle of Mobile he was approached by one of his officers, who said:

"Admiral, won't you consent to give Jack a glass of grog in the morning—not enough to make him drunk, but enough to make him fight cheerfully?"

"Well," answered the veteran, "I have been to sea considerably, and have seen a battle or two, but I never found that I wanted rum to enable me to do my duty. I will order two cups of coffee to each man at two o'clock, and at eight o'clock I will pipe all hands to breakfast in Mobile Bay."

And the fleet went into battle with its brave admiral at the masthead, and won a glorious victory, while there is nothing to show that Jack did not fight as well on coffee as he could possibly have done on grog.

The case of Admiral Farragut, which we have cited as an illustrious example of temperance on the Northern side during the Civil War, may properly be matched with as illustrious an example on the Southern side—that of General Lee. We are told of him that "throughout his whole life he never used tobacco, and, though in rare cases he would drink a glass of wine, he strictly avoided whiskey or brandy, and did his utmost to favor temperance in others. The intemperate habits of many of the persons under his command were always a source of pain to him, and several anecdotes are told of his quiet manner of administering reproof to

young men who had over-indulged in strong liquor. Indeed, on more than one occasion he refused to promote officers addicted to intoxication, saying, 'I cannot consent to place in the control of others one who cannot control himself.'"

General Long, in his *Memoirs of Robert E. Lee*, from which the above quotation is made, gives several anecdotes bearing upon his hero's abstemious habits. One or two of these may be quoted:

"General Lee usually maintained a cheerful mien toward

General Lee and the Buttermilk.

his staff, and at times indulged his humor for a practical joke in a manner which would have surprised an outsider who saw only the grave and dignified side of his character.

On one occasion a demijohn was observed to be carried into his tent, which excited in the minds of those who beheld it visions of good wine or brandy. About twelve o'clock he walked out of his tent, and with a twinkle in his eye remarked, 'Perhaps you gentlemen would like a glass of something?' All assenting, he directed Bryan, the steward of the mess, to carry the demijohn to the mess-tent and arrange cups for the gentlemen. They followed him with pleasant anticipations of the unexpected treat. The general ordered the cork to be drawn and the cups filled. The disappointment of the expectants and Lee's enjoyment may be better imagined than described when the contents proved to be buttermilk!"

Lee seems to have been particularly fond of this mild beverage, and on more than one occasion invited an officer to drink a glass of buttermilk with him—not a very attractive invitation to the average army officer.

J. W. Jones's *Personal Reminiscences of General Lee* is warrant for the following anecdote of the Confederate commander:

"While at winter-quarters at Petersburg a party of officers were one night busily engaged in discussing at the same time a mathematical problem and the contents of a stone jug which was garnished by two tin cups. In the midst of this General Lee came in to make some inquiry. He got the information he wanted, gave a solution of the problem, and went out, the officers expressing to each other the hope that the general had not noticed the jug and cups. The next day one of the officers in the presence of the others was relating to General Lee a very strange dream he had the night before. The general listened with apparent interest to the narrative, and quietly rejoined, 'That is not at all remarkable. When young gentlemen discuss at midnight mathematical problems the unknown quantities of which

are a stone jug and two tin cups, they may expect to have strange dreams.'"

These humors of the army may be concluded with a story told by one of Napoleon's old soldiers at a temperance meeting in Alabama. It is strikingly corroborative of the general scientific verdict as to the comparative effects of drunkenness and sobriety on the health. Colonel Lahmanousky, the veteran in question, had served twenty-three years under Napoleon. He stood before the audience tall, erect, and vigorous, with the glow of health in his face, and said:

"You see before you a man seventy-nine years old. I have fought in two hundred battles, have fourteen wounds on my body, have lived thirty days on horse-flesh, with the bark of trees for my bread, snow and ice for my drink, the canopy of heaven for my covering, and only a few rags for my clothing. In the deserts of Egypt I have marched for days with a burning sun upon my naked head, feet blistered in the scorching sand, and with eyes, mouth, and nostrils filled with dust, and with a thirst so tormenting that I have torn open the veins of my arm and sucked my own blood! Do you ask how I could survive all these horrors? I answer that, next to the kind providence of God, I owe my preservation, my health, and my vigor to this fact: *that I never drank a drop of spirituous liquor in my life.*"

He continued: "Baron Larrey, chief of the medical staff of the French army, has stated it as a fact that the six thousand survivors who safely returned from Egypt were all men who abstained from the use of ardent spirits."

The history of temperance during the war, as may be imagined from what we have said, was rather a history of intemperance. With the termination of the conflict the United States entered upon a new era of its history, which was marked in its beginning by a great increase in the liquor-drinking habits of the people. The course of tem-

perance reform had swung decidedly downward, drinking had become far more general, and the armies poured out upon the country a host of imbibers who had been taught the ugly art as a part of the lessons of war.

In the recent history of temperance in America the reversal of this demoralizing influence of the war has been one of the main labors which temperance advocates have had to perform. But it has not been the only or the greatest one; for they have had to deal also with a rapid increase of population, not through birth, but through immigration—a steady inflow of hard drinkers from Europe, whose habits and desires have almost negatived all reform efforts and given to the liquor cause an increasing host of ready-made adherents.

It is an unfortunate circumstance for America that Europe stands, in this particular, at a distinctively lower level of moral advancement. If we had but our own people to deal with, the education of children into habits of temperance might, in a comparatively short time, in great measure, eradicate the evil of drunkenness from every part of the land.

This is an undesirable and unfair condition of affairs. Europe should be forced to do her own reforming, and not be permitted to make America a waste-heap in which to cast her Nihilists, her paupers, and her drunkards. Honest, capable immigrants are welcome here. We have still room for millions of this class. But the steps that have recently been taken to weed out the ranks of immigrants should, if the temperance cause is to have a fair opportunity, be further extended. Chinamen are now strictly forbidden to land upon our shores. A similar measure has recently been adopted in regard to the paupers of the Old World. It can scarcely be many years ere America will effectively close its gates to the dynamiters and advocates of murder and outrage from Europe. Will the time ever come in which a fourth

ukase shall be issued, declaring that Europe shall no longer unload her drunkards upon our shores? For such a desirable consummation we can scarcely hope, as it is rather the instilled habit of drinking than decided inebriety with which we have to deal. Many of our worst drunkards came here as the moderate drinkers of Europe. The only hope that remains is that Europe will generally accept from America the principle of temperance reform, and herself educate into habits of sobriety the tribute in men which she will probably long continue to pay to our land.

THE CATHOLIC TOTAL-ABSTINENCE SOCIETY.

With the first year of the war began a movement which has been of high importance to America, as reaching a class of drinkers who were not easily to be influenced by the ordinary methods of propagandism. The work done by Father Mathew in America had left but few results at the era in question. The societies organized by him in Ireland and America had one by one disbanded, until in 1860 only some twelve of these societies remained. How to renew the vanished influence of the noble apostle of temperance was a question not easily to be settled. But it was evident enough that any action likely to be successful must come from within the Church. The Roman Catholic denomination is a body greatly impervious to influences from without, but remarkably open to influences from within. If it was to be brought inside the fold of temperance, this must be achieved by a movement emanating from within—an organized effort of the priesthood.

In 1860 a young priest, the Rev. Patrick Byrne of Trenton, N. J., became thoroughly aroused to the growing inroads of intemperance among his parishioners, and asked permission of his superior to endeavor to form a religious total-abstinence society. Permission was given, and the

"Parochial Total-Abstinence Society" arose. Mr. Byrne founded similar societies in other parishes to which he successively removed. As the system spread the Church took it in hand, and during the succeeding ten years the new idea became well grounded in the Catholic congregations, it being generally approved of and fostered by the priesthood.

Mr. Byrne says, speaking of the early difficulties which he encountered: "I felt from the first the frightful nature of this vice, and I determined to combat it to the last limit allowed me by the Church." He perceived, however, that an occasional sermon was of little utility, and began to establish societies; "but when I reached this point I found myself opposed by many of my brethren far above me in learning, zeal, and piety. They thought that the ordinary means were sufficient to meet this as all other vices. But as for me, I never could see the propriety of this view. As the mission awakens a habitual sinner, who, dead to grace and devotion, never hears the voice of his pastor, so also the total-abstinence society becomes the means of recalling many an unfortunate to the paths of sobriety and rectitude."

The "missions" spoken of by Mr. Byrne correspond to the "revivals" of the Protestant churches. They are conducted by several orders of the priesthood, as the Jesuits, Passionists, and Paulists. From 1867 to 1869 these revivalists accompanied their mission exercises with the formation of total-abstinence societies in the various parishes. By 1870 the societies thus formed had grown so numerous that they began to organize into "unions" in the various cities and States. The Most Reverend J. R. Bayley, bishop of Newark, made a stirring temperance speech, of which a hundred thousand copies were distributed among the Catholic congregations. Its effect was of the highest importance. Priests and people were everywhere roused up to the work,

and within six months' time more societies were organized than there had been during the twenty years preceding.

In 1872 the societies of the various States sent delegates to a convention which met at Baltimore on the 22d of February, adopted a constitution, and organized a National Union entitled the "Catholic Total-Abstinence Union of America." The Rev. James McDevitt of Washington was elected the first president. Among the resolutions adopted was one which declared it inexpedient for the convention to take part in efforts for prohibitory legislation, but strongly favoring restrictive measures.

This movement received essential support from the lectures of the Rev. Tom Burke of Ireland, whose addresses on Irish history against Mr. Froude had already given him a high reputation. His powerful temperance speeches were sent abroad as tracts, and did great good among the members of his Church. Annual conventions were held, the Rev. Patrick Byrne, the original instigator of the movement, being elected president in 1873. He continued in office until 1877.

The most notable public performance of the society was the erection of the Centennial Total-Abstinence Fountain in Fairmount Park, Philadelphia, in 1876. This handsome work of art cost $54,000, all but $10,000 of which was raised by the Philadelphia societies. It remains as one of the few relics of the Centennial that have a permanent existence—the noblest work of art yet dedicated to total abstinence.

The Roman Catholic bishops throughout the country soon began to give the movement their approval, warmly-favoring letters being read from thirty of them at the Chicago convention of 1874. The support which this gave the cause was greatly added to by the advent of Bishop Ireland of Minnesota as a total-abstinence speaker. Since that period he has been an active advocate of temperance in the pulpit

and on the rostrum, and has exerted a most important influence upon the Catholic population.

Yet various causes, among them the financial difficulties which began in 1873, checked the growth of the Union, so that by 1881 it had declined from its 600 societies and 150,000 members of 1876 to 524 societies and 26,000 members. A revival of interest then set in through active measures of propagandism. In 1882 the membership had increased to 34,300; in 1886 there were 651 societies, with 43,953 members; and in August, 1887, over 50,000 members.

In 1884 the archbishops and bishops of the United States issued a pastoral letter calling upon all pastors to strongly advise such of their flocks as might be engaged in the liquor-selling business "*to abandon the dangerous traffic and to make their living in a more becoming way.*"

In 1878 a society entitled "The Sodality of the League of the Cross for the Suppression of Drunkenness" was organized in St. Lawrence's Church, New York. This was sanctioned by the Pope in 1879, and many similar societies have since been formed. It offers its members the choice of two pledges—a total and a partial abstinence one. Men who take the pledge of partial abstinence bind themselves not to drink in any twenty-four hours more than "three glasses of porter, ale, beer of any kind or cider, or three wine-glasses of wine, or two wine-glasses of brandy, whiskey, gin, or rum; and not to drink this in bar-rooms, saloons, beer-gardens, or such like places, or at picnics or excursions." Women are restricted to a smaller quantity. "Those who take the partial pledge may at any time change it for the total, but those who take the total must keep it for at least a year before they may change it for the partial."

This abstinence movement among the Roman Catholic

population has not made the progress that might naturally have been expected since its adoption by the priesthood twenty-seven years ago. Yet it has done excellent work, as well among the young as among adults, and has before it a future of excellent promise. Thoroughly organized, fully approved by the Pope, and fostered by a growing interest among the Catholic clergy, the belief of John H. Campbell, recently president of the Philadelphia Union, that the Catholic Total-Abstinence Union of America is "prepared to enter upon such a total-abstinence crusade as will place Catholics in the very advance of the temperance movement in America," seems not without warrant. Let us earnestly hope that it may be realized.

THE CITIZENS' LAW-AND-ORDER LEAGUE.

In 1877 the fact was observed by Frederick F. Elmendorf and Andrew Paxton, temperance-men of Chicago, that during the extensive railway riots of that year a large proportion of the rioters were half-drunken boys. These persons then entered upon a course of systematic observations, and soon perceived that an army of such boys, estimated at thirty thousand, patronized habitually the Chicago saloons, and were fast being converted into "drunkards, vagrants, paupers, lunatics, and criminals." They at once directed public attention to this evil state of affairs, called a meeting of reputable citizens, and succeeded on November 25, 1877, in organizing "The Citizens' League of Chicago for the Suppression of the Sale of Liquor to Minors."

The operations of the new society were simple but effective. "Mr. Elmendorf was elected president, and Mr. Paxton appointed prosecuting agent. The president raised the funds; the agent prosecuted the cases. Mr. Paxton, and sometimes others, visited the dramshops in a regular order, and whenever a minor was found drinking in a

saloon a complaint was made before a magistrate and a prosecution instituted. Obstacles were encountered, but they were speedily overcome, and soon the penalty of fine or imprisonment followed the complaints so swiftly that the then three thousand liquor-saloons of Chicago practically surrendered, and have ever since acknowledged the power of the Citizens' League. It is believed that fully five-sixths of the sale of liquor to minors has been effectually suppressed."*

The success of this new movement caused it to rapidly spread. Similar societies to that of Chicago were organized elsewhere, and on February 22, 1883, a national organization was formed in Tremont Temple, Boston, composed of delegates from eight States. It was entitled "The Citizens' Law-and-Order League of the United States." The growth of local societies has been remarkably rapid. At the second annual convention, held in 1884, it was stated by the secretary that there were at that date probably five hundred Law-and-Order Leagues in the United States, with a membership of at least sixty thousand.

Washington's birthday has been adopted as the annual "Law-and-Order" day. Any citizen is competent to found a society in his vicinity. He needs but obtain from the secretary, L. Edwin Dudley of Boston, the forms of constitution and by-laws and to gain the assent of a few of his fellow-citizens to organize a league. The work of the league requires only a prosecuting agent and funds to defray expenses.

"The Law-and-Order Leagues deal with the laws as they are, and seek their enforcement, whether they provide for license, local option, or prohibition. . . . . It is not the province of the Law-and-Order Leagues to discuss the propriety or impropriety of laws, except so far as such discussion may bear upon the question of their enforcement. . . . .

* Charles C. Bonney: *One Hundred Years of Temperance.*

A YOUNG VICTIM OF INTEMPERANCE.

All other classes are required to yield obedience to the requirements of the law-making power, and the last persons who should ask to be made an exception to this rule are the saloon-keepers and liquor-dealers."

As to the work achieved by this society, it will suffice to quote from the report of the board of directors of the Chicago League of January 13, 1883:

"During the past five years three hundred saloons have been closed; twenty-five thousand of our youths have been kept out of saloons; sixteen hundred saloon-keepers have been arrested; three thousand homes have been visited; crime among minors has decreased; the League has exerted a law-and-order influence equal to that of seventy-five policemen; it has saved in police and criminal law expenses five hundred thousand dollars; and has diverted from the tills of the saloon-keepers to the tills of the butchers, bakers, clothiers, and others two millions of dollars."

A remarkable showing for the work in one city! The total good effect in the United States must have been of the greatest importance and value.

As to the importance of guarding the period of incipient manhood from the insidious advances of the wine-cup we have the following apposite anecdote of Admiral Farragut. The story is told that when young Farragut was about ten years of age his father remarked in his presence that he had a compact to make with him as soon as he was old enough to be sure he could keep it. The son demanded to know what the compact was.

"The proposal I intend to make is this," said the admiral. "If you will not smoke or chew tobacco, drink intoxicating drinks or strong wines, till you are twenty-one years of age, I will give you one thousand dollars."

"I am old enough to make that bargain now," declared the boy. "I accept the offer."

He kept strictly to his bargain, and on attaining his twenty-first year received the promised reward. Never was money more wisely spent. The shrewd admiral knew well the dangers that surround the period between young boyhood and manhood, and was anxious safely to tide his son over that perilous reach of life.

In the same connection, though with a different moral, is the following story: A keen-witted farmer at the period when the temperance reform was yet new to the country said to a man he had engaged to work on his farm,

"Jonathan, I forgot to mention to you when I hired you that I think of trying to do my work this year without rum. How much more shall I give you in place of your liquor?"

"Oh," said Jonathan, "I don't care much about it; you may give me what you please."

"Very well; I will give you a sheep in the fall if you do without rum."

"Agreed," said Jonathan.

"Father," said the oldest son, who had overheard this conversation, "will you give me a sheep too if I do without?"

"Yes, you shall have a sheep too."

"And me?" asked the youngest son; "are you not going to give me a sheep?"

"Yes, my son, if you will promise not to touch rum you shall have a sheep also."

The boy stood for a moment in a meditative attitude, and then looked up meaningly:

"Father, hadn't you better take a sheep too?"

This was decidedly "carrying the war into Denmark." The farmer had not thought of himself giving up the "good creature of God." Yet the situation was a critical one, and the suggestion so aptly put that he could not well

refuse; and the result was that rum was banished from that household, much to the benefit and happiness of all persons concerned.

An extract from the *New York Herald* shows in startling colors the part which parents often take in making drunkards of their children, and the necessity of a strict and earnest home supervision. It is one of the "about-town" experiences of a reporter:

Sipping Children.

"Now, you watch those children. They'll drink half that beer before they get home, and their mother will scold me for not giving a good pint, and I've given nearly a quart," said the bartender of a down-

town saloon the other day, referring to two little girls of six and eight, thinly clad, who came in for a pint of beer. The reporter did watch the young ones. They had scarcely got outside of the saloon door when the one that carried the tin pail lifted it to her lips and took a draught. Then her companion enjoyed a few swallows. A little farther on they entered a tenement-house hallway, and both again took a sip. 'I have lots of such customers,' said the bartender when the reporter returned to the saloon to light his cigar. 'Girls and boys and women form half our trade. We call it family trade. It pays our expenses. Our profits come from the drinkers at the bar. But I tell you what: half the children who come here drink. That's how drunkards are made. Their mothers and fathers send 'em for beer. They see the old folks tipple, and begin to taste the beer themselves. Few of the children who come in here for beer or ale carry a full pint home. Sometimes two or three come in together, and if you watch 'em you'll hear one begging the one who carries the pail for a sip. We must sell it, however, when their parents send for it. We are bound to do so. Business is business. We don't keep a temperance shop.' "

Evidently, not only Law-and-Order Leagues are necessary, but also an extension of the laws regarding sale to minors to cover such dangerous cases as this.

THE BUSINESS-MEN'S MODERATION SOCIETY.

An anecdote or two as to the insidious approaches of the alcohol habit will fitly close this chapter. The story is told of a shrewd American judge that, being seriously afflicted with "chills and fever," he was advised by his doctor to try the effect of a regular "morning dram."

He did so, having no fears of the result. Yet the glass of liquor grew imperceptibly more palatable every morning.

One morning he sprang out of bed and began dressing with nervous haste, though there was no evident reason for it.

"Why am I in such a hurry?" he asked himself on noticing his unusual eagerness in dressing.

There was no urgent business. What ailed him? A moment's thought solved the problem:

"It is simply to get my dram. It is becoming my master. But I will not be its slave. From this moment forward I will not touch it."

He left the room, but said nothing of his resolution to his wife. At breakfast she remarked to him,

"You have forgotten your drink this morning."

"No, I have not," he replied. "But did you not observe my haste to dress this morning? It was the thirst for the dram that ailed me. I saw that it was about to become my master, and I made up my mind on the spot never to touch it again."

If all men with the same growing desire would display a similar resolution there would be fewer drunkards in the world.

A very similar story is told of a gentleman who, during the prevalence of cholera in Cincinnati, deviated from his total-abstinence principles as a medical precaution, and asked his wife to put a tablespoonful of brandy in his glass of water every day at dinner. The wife did so, deeming it the result of medical advice, and the husband drank the highly-diluted dram. After a week of this regimen he said to his wife,

"My dear, you have been cutting off my supply of brandy. This has lost its taste; it does not produce the same effect as at first."

She declared that she had given him the full measure. Another week passed, when he again accused her of reducing his dose. Its effects had ceased to be perceptible.

"My dear," said his wife, "you have been taking *two* tablespoonfuls every day for a week past, since you accused me of stinting you."

His surprise at this information became almost consterna-

FLINGING AWAY THE DECANTER.

tion. He sat for several minutes in deep thought, and then asked her to bring him the decanter of brandy.

Grasping it, he shook it with firm hand and set his teeth, as if to say, "I am your master," and then hurled it from

the window. He had discovered in time the dangers flowing from the daily dram.

Such, indeed, as the lesson of all ages teaches us, is the manner in which daily indulgence in stimulating draughts increases the desire for such dangerous doses and impairs the resolution which should guard us against them. A man may pass by imperceptible steps from sobriety to drunkenness, and find himself a slave to the fatal dram before he recognizes what a terrible hold it has fixed upon him. In this respect a daily moderate drink may be much worse than occasional intoxication with intervals of abstinence. The former is far more likely than the latter to render the whiskey- or wine-bottle one of the absolute necessaries of life.

Dr. Jewett tells a story which fits in neatly with the quotation taken from Mr. Locke's article. We give it here as an addendum to that quotation.

"I stopped at a hotel," said the doctor, "where I saw Joe and Bill in the bar-room. The parties were sitting very close together, and at the opening of the colloquy Bill brought his big dirty hand down pretty smartly upon Joe's knee to render him wide awake to the importance of the question he was about to ask.

"'See here, Joe,' said Bill, 'how much money (hic) do you reckon you and I have spent in this old place, first and last?'

"'Well, I dunno,' replied Joe.

"'Nor I, nuther, exactly,' continued Bill; 'but I reckon we've (hic) spent in this old place, first and last, drinkin' and treatin' and sich-like, as much as *six hundred dollars.*'

"'Well, I guess we have,' responded Joe.

"'Well, I guess we have, too,' said Bill. 'But what of that? Let her go! Who cares? It's gone, and we can't get it back again; but we've had some pretty good times

while it (hic) was goin', didn't we? and made a good many friends in that way, drinkin' and treatin' and sich-like.'

"'Yes, that's sartain, and no mistake,' replied Joe.

"'Now, Joe,' continued Bill, 'I'll tell you what I'm thinkin' of. If, *now*, we could sell all the friends we've made in that way, drinkin' and treatin' and sich-like, for *one-half* what they cost us, shouldn't we make a speculation?'

"Joe indorsed the opinion, and had a loud laugh over it; and thus the discussion ended.

"'That fellow's head is level,' thought I, 'if he *is* drunk.'"

CHAPTER XVII.

WOMAN'S ENTRANCE UPON THE ARENA

IN the preceding chapters we have given several instances of what may be called emotional temperance reform—revival occasions of immense immediate influence, but unfortunately of little decisive permanent effect. Yet none of these have died without leaving some mark upon the world: the Father Mathew crusade, the Washingtonian outburst, the Cold-Water Army movement, and the other efforts of enthusiasm have lifted the cause of temperance to a height it might not have attained without them, and served as the originating causes of many of the present temperance organizations and conditions.

During recent years other such emotional or revival influences have been brought to bear upon the cause, and, though their immediate effects have died away, their final results continue of the highest utility. The first and most striking of these, that known as the "Woman's Crusade," dates from the month of December, 1873.

At that date Dr. Dio Lewis, the well-known advocate of hygienic training, delivered a lecture at Hillsboro', Ohio. In the course of it he spoke freely of his own family history. His father had been a drunkard, and his pious mother, forty years before, wearied with the struggle to feed, clothe, and educate her five helpless children, was roused to a radical resolution. Gathering several other women whose

history resembled her own, she led them to the tavern where their husbands obtained their liquor, and, kneeling down in the bar-room, prayed fervently for the liquor-seller, and besought him to abandon a business that was ruining himself and all those around him. Their prayers and entreaties prevailed and the conscience-stricken dealer agreed to give up his disreputable and soul-destroying trade.

After telling this story Dr. Lewis suggested that similar work might yet be performed, and asked all the women who were willing to follow the example of his mother to rise. In response nearly the whole audience rose. It was at once decided to hold a meeting upon the subject the next morning in the Presbyterian church.

The meeting was held, the mode of action decided upon, and to the words of the following hymn,

> "Give to the winds thy fears;
> Hope, and be undismayed;
> God hears thy sighs and counts thy tears;
> He will lift up thy head,"

the women (seventy-five in number) fell into line, two by two, and marched through the town, proceeding first to the drug-stores and then to the hotels and saloons.

Kneeling upon the floors of these liquor-selling places, heedless of the rough treatment and abusive language with which some of the dealers received them, the devoted band of Crusaders earnestly prayed, and as earnestly implored the proprietors to abandon their unholy business. For over six months this programme was repeated almost day by day in Hillsboro'.

In a few days five of the saloons and three of the drug-stores surrendered. The remainder were more obdurate, and one obstinate druggist sued the praying band for injury to his business, laying his damages at ten thousand dollars. He lost his suit, however, and the work went bravely on.

The story of what had been done at Hillsboro' spread rapidly through the State, and the idea was welcomed with enthusiasm by thousands of long-suffering women. Within two days of its origin a similar movement was inaugurated at Washington, a neighboring town. Here the first victory of the Crusaders was gained. On Monday, December 29th, occurred the earliest surrender to the praying band, a liquor-dealer yielding his whole stock to be poured into the street.

"Nearly a thousand men, women, and children witnessed the mingling of beer, ale, wine, and whiskey as they filled the gutters and were drunk up by the earth, while bells were ringing, men and boys shouting, and women singing and praying to God who had given the victory.

"On the fourth day the campaign reached its height: the town being filled with visitors from all parts of the country and adjoining villages, another public surrender and another pouring into the street of a larger stock of liquors than on the day before, and more intense excitement and enthusiasm. In eight days all the saloons, eleven in number, had been closed, and the three drug-stores pledged to sell only on prescription."

Mrs. Ustick, from whom we make the foregoing quotation, proceeds to relate that three weeks afterward a new man took out a license to sell in one of the deserted saloons, being backed up by a whiskey-house in Cincinnati to the amount of five thousand dollars. The purpose was to endeavor to break down the movement. About forty women at once began to pray in the saloon, in which they were locked by the proprietor for two hours of a bitterly cold day without fire or chairs. On the next day, the coldest of the winter of 1874, they were locked out, and kept up religious services all day in the street, warmed by the fire of resolution as they knelt in the chilling snow.

On the succeeding day a tabernacle was built in the street

before the house, and the women assembled there for the purpose of watching and praying; but before night the sheriff closed the saloon and the proprietor surrendered. Shortly afterward this person, on his dying bed, sent for some of the women and asked them to pray for him, saying that their songs and prayers had never ceased to ring in his ears.

Mrs. E. J. Thompson, the leader of the first praying band in Hillsboro', thus describes the scene of a surrender: "During the crusade a saloon-keeper consented to close his business. There was a good deal of enthusiasm and interest, and we women decided to compensate the man for his whiskey and make a bonfire of it in the street. A great crowd gathered about the saloon, and the barrels of whiskey were rolled out to the public square, where we were to have our bonfire. Myself and two other little women who had been chosen to knock in the heads, and had come to the place with axes concealed under our shawls, went to our work with a will. I didn't know I was so strong, but I lifted that axe like a woodman, and brought it down with such force that the first blow stove in the head of a barrel and splashed the whiskey in every direction. I was literally baptized with the noxious stuff. The intention was to set it on fire, and we had brought matches for that purpose, *but it would not burn.* It was a villanous compound of some sort, but we had set out to have a fire, and were determined by some means or other to make it burn; so we sent for some coal-oil and poured it on, and we soon had a blaze. The man who could sell such liquors would not be likely to keep the pledge. He is selling liquor again."

Another story, told by Dr. Lewis, who continued a leading spirit in the movement which he had instigated, is the following; it relates to the town of Washington:

"Just out of town was one Charley Beck, a German, who

kept a fine lager-beer garden, and the women determined to visit him. He was in the confidence of some wholesale liquor-dealers in Cincinnati, who told him they would give him all the liquor he could sell in a year if he would break down the crusade.

"When he was visited he said, with much impressive-

THE CRUSADERS' TRIUMPH.

ness, 'Go 'vay, vimmins, go home; shtay at home and tend to your papies; what for you wants to come to my peer-garten? Dis is the blace to trink peer; ve don't vant no brayer-meetings in dis garten.' However, the women quietly led a prayer-meeting on his behalf, which, greatly to his surprise, was not such a shocking, howling, fanatical utterance,

but a supplication of the throne of divine grace in his behalf, and in a low and gentle manner, as a mother might pray, with her children around her, at the family altar.

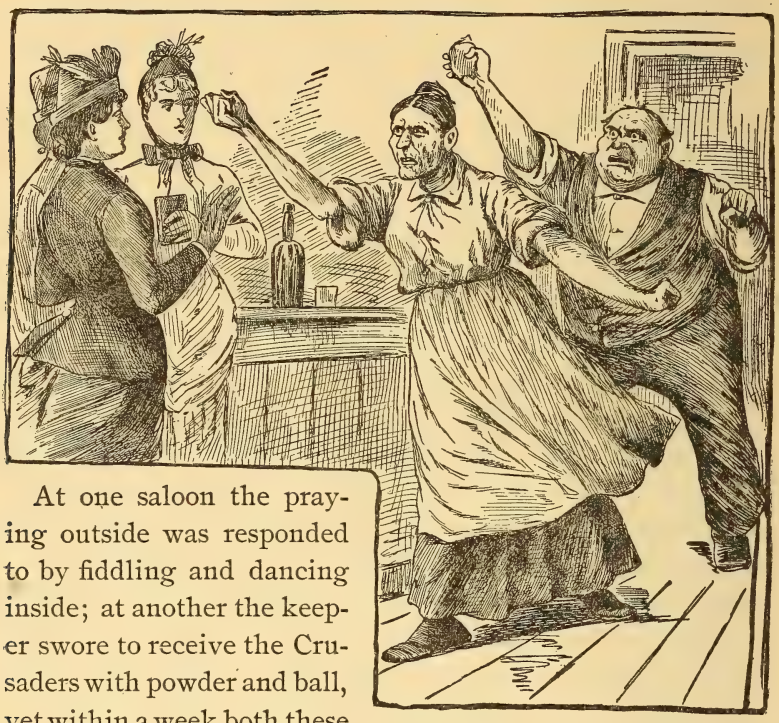
"Recognizing this as the last stronghold of the enemy, a tent was pitched in front of the entrance to the beer-garden, and on it was placed a locomotive headlight which threw its glare full upon the Dutchman's door. The women relieved each other every four hours from six o'clock in the morning until midnight, singing and praying, reading the Scriptures, and keeping account of the persons who went into Charley Beck's garden, for three weeks; by which time his business was effectually stopped, and poor Beck, seeing that the hope of his gains was gone, came mournfully over to the prayer-tabernacle, and said, 'Oh, vimmins! I quits! I quits!'"

The crusading movement, thus began, spread from town to town with extraordinary rapidity, the enthusiasm of the temperance church-women being everywhere aroused. In town after town praying bands were organized and visited the saloons. Much opposition was, of course, met with, but for a time the movement was almost irresistible, and in many of the smaller towns the liquor-traffic entirely ceased. In the larger cities, however, the business was too strongly organized to be readily overcome, and, despite the utmost efforts of the crusading bands, their campaign ended in failure.

Some description of the various difficulties with which they had to contend and the outrages to which they were exposed may be of interest.

In an establishment kept by one Klein they were first assailed by Mrs. Klein, who rushed in like a virago in a fury of rage, abusing them in all the vile language for which she could find words. She was followed by Klein himself, who ran into the room brandishing a little parcel and yelling in fury, "Git out o' mine house immejutly, you hypocrites!

Do you see dat baper? Dat's red pepper in dere, and I gives you shust five minutes to leave mine shop; if you don't, I trow dis over you." They did not leave, however, and the pepper was not thrown.



Klein and the Crusaders.

At one saloon the praying outside was responded to by fiddling and dancing inside; at another the keeper swore to receive the Crusaders with powder and ball, yet within a week both these recalcitrant dealers had surrendered. In the town of Clyde a pailful of cold water was dashed in the face of the woman who led the prayer. Without a moment's pause she said: "O Lord, now we are baptized for thy work," and continued her supplications with more earnestness than ever.

Elsewhere more violent measures were adopted. In Norwalk the Crusaders were deluged with pailfuls of dirty water. At Columbus a saloon-keeper assaulted and seriously injured one of the praying band. In the city of Cleveland they were

outrageously treated. Mrs. W. A. Ingham, the leader of the band in that city, says: "On the third day of the street-work the whiskey-and-beer interest seemed to have awakened to a full consciousness of the situation. Drinkers, dealers, and roughs gathered in large numbers in the street to wait for the praying women. A mob, headed by an organization of brewers, rushed upon them, kicking them, striking them with their fists, and hitting them with brickbats. The women were locked in a store away from the infuriated mob, who on the arrival of a stronger body of police were dispersed, cursing and yelling as they went. The next day, taking their lives in their hands, a larger company of women went out, and similar scenes were enacted. Meanwhile, public meetings, called in the churches, were so crowded that standing-room could not be found. The clergy as one man came to the front. Business-men left their stores and shops, ministers their studies, and a thousand manly men went out to defend the praying women. The military companies were ordered to be in readiness, resting on their arms; the police force was increased; and the liquor interest was soon made to feel that the city was not under its control. The mob never again tried its power."

For three months the praying bands, with hardly a day's intermission, continued their labors in the streets of Cleveland. They were not again molested, but they met with a discouraging lack of success. In Columbus, the State capital, only seven out of four hundred saloons could be closed. In Cincinnati there was still less proportionate success. In that city the law came to the aid of the liquor-dealers, and under an ordinance which forbade the obstruction of the sidewalks forty-three women were arrested and lodged in jail. They were not kept there long, however. The authorities felt that they had a white elephant on their hands. Bail was offered, but the ladies refused to accept it, on the

ground that they had broken no law. After four hours' detention they were released without conditions, the city officials apparently very glad to get rid of them.

For eight weeks Cincinnati was vigorously crusaded by a band of about seventy energetic and earnest women. One lady in the party said, as they were approaching an elegant "sample-room," "I don't know why *I* am here. I have no one in my family who drinks." Yet almost the first person she saw in the saloon was one of her own sons wiping his moustache, evidently just after a drink. The mother turned pale as death. She recognized now the character of the enemy with whom she had to contend, and became one of the most earnest and active of temperance advocates.

They met with very varied receptions. In some places they found the proprietors ready to give up their business, almost at the first asking. One man, of the name of Manly, surrendered at sight, telling the ladies that his stock was at their disposal, and that he would himself help them to pitch it into the gutter. He had been sick of the business before they came.

"Beer-barrels were rolled to the gutter, and while their contents were gurgling out through the bungholes all the bottles on the shelves were brought out and dashed upon the pavement. After everything had been emptied out the proprietor thought of some fine old Catawba stowed away in his cellar. This was soon hunted up and shared the fate of the rest. He said he was bound to make a clean thing of it."

In another place a German beer-seller, of a different frame of mind, obtained an old cannon, loaded it to the muzzle, and planted it before his saloon, swearing he would fire it into the ranks of the Crusaders if they attempted to disturb him.

"That very saloon was down in the route of one of our bands, and when we came to it and saw the ugly-looking

machine and the Dutchman standing by with a lighted torch in his hand, we were not a little surprised, as you can well believe. But we did not hesitate long; we drew up in line right in front of the cannon and began to sing, and pretty soon the old fellow threw down the match and began to cry, declaring that though he 'vas not a bit afraid of dem voomans, he could not shtand dot singing."

THE GERMAN'S CANNON.

Mrs. Leavitt, the writer of the foregoing quotations, says: "Good Friday of 1874 was one of our great days. We had a band of about a hundred and twenty of the best ladies in Cincinnati that day. We started out from the

prayer-meeting at one of the churches, as our custom was, with orders to take a certain line of march and visit certain saloons. Our route was to go down to the Esplanade and hold a prayer-meeting on the flagstones near the fountain.

"When we came in sight of the place we saw a crowd of roughs evidently waiting for us, the leader of which had sworn a terrible oath that no woman should set her foot on the Esplanade that day. I did not know of it at the time, so we marched right along, two by two, up to where the crowd were trying to block up our path, and, going up to this leader, a big, burly fellow, half full of whiskey, I said,

"'My brother, you must help us to keep order. We are going to hold a prayer-meeting.'

"A great change seemed to come over him all at once, for he said,

"'Break ranks, boys! These women are coming through.'

"The crowd obeyed him, and allowed us to pass to our station, formed in hollow square around us, and the leader detailed some of them to act as a special police to keep order while we held our meeting, saying,

"'We are going to see these ladies through.'

"We began to sing 'Rock of Ages'; next, 'Jesus the water of life will give', and then a dear Quaker lady began to exhort those roughs to give their hearts to God. We forgot all about temperance, and held a real gospel-meeting, which made a profound impression on the crowd."

Their services ended, the Crusaders returned to the church, escorted by the roughs, and there held a revival-meeting, at which the first man who came forward for prayers was the ringleader of the gang, the man who had sworn so bitterly that no woman should reach the Esplanade.

It was impossible, however, to produce any important effect in a city of three thousand saloons, and whose dealers

PRAYING WOMEN VS. "PERSONAL LIBERTY" HEROES IN OHIO.

soon banded themselves into a league to firmly oppose the Crusaders. The principal success of the movement was in the smaller towns, where very many of the saloons were closed, while the effects upon the habits of the people were such that the sales of liquor and beer fell off more than sixty per cent.

From Ohio the crusading movement passed to Indiana, where it met with great success. A severe license law there aided the ladies in their efforts to close the saloons. In Illinois the success was also encouraging. The movement eventuated in the city of Bloomington in a "License" or "No-License" vote at the city election, the ladies electioneering so powerfully against license as to carry the "No-License" ticket by a decided majority. In Chicago no success was attained, while one party of Crusaders were mobbed, and were in such danger of violence that the police had to take them in charge and conduct them by a private way out of reach of the riotous crowd.

Crusading bands continued to start up in State after State, until very many localities of the North had felt the influence of the enthusiastic movement. In Wisconsin, Michigan, Iowa, Nebraska, Kansas, California, Oregon, Maryland, Pennsylvania, New York, and Massachusetts parties of the praying sisterhood made their appearance and carried confusion to the whiskey-sellers of numerous towns in these commonwealths.

The idea even crossed the Atlantic and Pacific and made its influence felt in England, Scotland, India, Japan, and China.

Yet nowhere else did the enthusiasm and excitement equal that displayed in Ohio, the parent seat of the movement. It fell upon the more distant States but as the subsiding ripples of a mighty wave, and, though some good results were attained in various localities of the East and

West, Ohio continued the centre of the most vital influence.

After a few months the crusading excitement began everywhere to die away. Enthusiasm had been wrought up to too high a pitch of intensity to be long continued. As time went on difficulties accumulated, the remaining liquor-dealers grew steadily obstinate, and the praying ladies became worn out with their incessant labors, while the excitement which had sustained them necessarily subsided. The final result was that which invariably succeeds an emotional outbreak. Enthusiasm cannot long be sustained at fever-heat; chill always succeeds fever; and those who have been roused to extraordinary efforts find themselves wondering at the strength which had sustained them and the disregard of social laws and customs which they had been led to display. Every wave that rises above the surface of society must sink to the common level again. Yet it may give rise to new waves, less lofty, perhaps, but for that very reason more enduring.

THE WOMAN'S CHRISTIAN TEMPERANCE UNION.

The woman's crusade did not die without leaving its mark. With the subsidence of the saloon-visiting enthusiasm arose a natural desire to retain some permanent result of the feeling that had been excited and the good that had been achieved. Accordingly, in the spring of 1874 the crusading women of several of the States, particularly of Ohio, Indiana, and Pennsylvania, assembled in convention and organized State Temperance Leagues, or Unions as they were afterward called.

In August a meeting was held at Chatauqua, N. Y., at which it was decided to take steps to form a National League, and the local leagues were called on to elect delegates to a convention to be held at Cleveland, Ohio, in

November. Delegates from sixteen States attended this convention, which met on November 18th and continued in session for three days.

Active leaders in the crusades were prominent members of the convention, which was presided over by Mrs. Jennie F. Willing, the leading spirit in the enterprise. A constitution was adopted, with a plan of organization intended to reach every locality in the land. Appeals to the women of our country, to the girls of America, and to lands beyond the sea were issued; a memorial to Congress was ordered; a committee for temperance work among children appointed; and a newspaper, the *Christian Temperance Union*, provided for.

The officers chosen by the newly-organized society were—Mrs. Annie Wittenmyer of Philadelphia, President; Mrs. Frances E. Willard of Chicago, Corresponding Secretary; Mrs. Mary C. Johnson of Brooklyn, Recording Secretary; and Mrs. Mary A. Ingham of Cleveland, Treasurer. The closing resolution of the convention was as follows:

"*Resolved*, That, recognizing the fact that our cause is, and is to be, combated by mighty, determined, and relentless forces, we will, trusting in Him who is the Prince of Peace, meet argument with argument, misjudgment with patience, denunciation with kindness, and all our difficulties and dangers with prayer."

A truly Christian spirit, which, we may here say, has continued to animate the society since the day of its formation.

As to the work done by this association, some brief statements may be offered from the paper of Mrs. C. B. Buell in *One Hundred Years of Temperance.*

In regard to crusade-work she says: "At the outset the women knew little of what had been done in the past, and, being alike ignorant of methods and wrought upon by a knowledge of suffering rather, perhaps, than by the broader

feeling of philanthropy, they made the saloon their objective point, and *saloon-visiting* was the first work of the Union. Not slow to learn, they soon found that the saloon constituted but the picket-line of the enemy, and that behind the formidable breastworks of fashionable society, deep down in the ravines of men's appetites, and behind the solid walls of legislation the liquor-traffic was strongly intrenched, and that it was the *traffic*, and not alone the *saloon*, that had set itself as the obstruction to their onward march. They learned that to drive in a few of the pickets did not capture the enemy, for from the main army so securely lodged behind the law new pickets were thrown out and a new line formed, often in advance of the old one. But they also learned that a constant firing on the pickets harassed the enemy, and so this plan of operations was for years carried on."

The literary work of the society has been one of its most active and useful fields of labor. It now consists of the publication of *Our Union Signal*, the present name of *The Christian Temperance Union* of 1875, and the issue of numerous *Leaflets* covering a great variety of subjects. There are embraced Cider, Beer, and Wine Handbills, leaflets on Gospel Temperance, leaflets for Young People, Primary Leaflets, Teachers' Tracts, pamphlets, etc. Many of these have had a large circulation, some running up into the million. Other books, particularly adapted to children, have been issued, including a series of works of great value introduced as textbooks into the public schools. We have already spoken of Mrs. Hunt's valuable labors as an agent of the society in procuring temperance public-school legislation.

In addition to the public schools, the Sabbath-school has been constituted a special field of labor. Numerous petitions were addressed to the International Lesson Com-

mittee with the view of having temperance lessons introduced. As a result, it was decided in 1886 that quarterly temperance lessons should be added to the regular Sunday-school course. These, in addition to the temperance instruction already given in Sunday-schools very generally throughout the land, cannot fail to be of the utmost benefit to the coming generation.

Besides its work in the schools, the W. C. T. U. has been exceedingly active in furthering the temperance organization of children outside the schools, and to-day "the land is a network of these societies." The juvenile organizations have been classed under various names, such as Juvenile Union, Temperance School, Band of Hope, Cold-Water Army, True-Blue Cadets, Cadets of Temperance, and Loyal Legion. "The children are afield, and their war-cry is, 'Tremble, King Alcohol! we shall grow up.'"

This branch of temperance work is of such importance that some fuller statement of its results is here requisite: it is carrying the reform movement into its best and most promising field, that of the childhood of the nation, to an extent that our people generally are not well aware of. Recently the several juvenile associations under the fostering care of the Women's Christian Temperance Union have been organized into a single society entitled "The Loyal Temperance Legion," of which Mrs. Anna M. Hammer of Newark, N. J., is National Superintendent. This lady estimates the number of pledged children in the association at five hundred thousand, divided into about five thousand local associations. These are mainly distributed through New England and the Middle States, though the Western States and Territories are coming nobly into the work, and the South is strongly interested in this department of the temperance reform movement. In addition to the above large and growing army is the great host of

pledged children in the Sunday-schools, the whole forming a mighty multitude who ere many years will have a voice in the making of our laws and the establishment of our institutions, and whose education in temperance principles cannot but have a vital influence for good upon the future history of the country.

Another important field of work of the society is the formation of Young Ladies' Leagues, which has grown with satisfactory rapidity. To some it might seem that such a service was of little importance, as the young women of America do not need to be banded against the temptations of drink. But when their influence upon young men is considered, the high value of this branch of the society must be recognized. It has already a considerable following of honorary members composed of young men.

As illustration is often more convincing than argument, it may be well here to quote some anecdotes relating to the influence mentioned. Miss Willard gives some personal experiences relating to members of these leagues. She says that "in Cleveland I heard of three young ladies who went with three young gentlemen, and they were in the habit of taking wine. They went out into the country one day to spend an afternoon, something like a picnic, and when they were preparing to lunch the gentlemen brought out wine to place on the table. But these ladies looked with new eyes and new feelings upon this wine now, and they said, 'We cannot sit down at a table where there is wine; won't you please put it away?' And they said, 'Certainly, we will put it away if you wish it, and we will not take any ourselves.' Thus, standing there true, they won their victory.

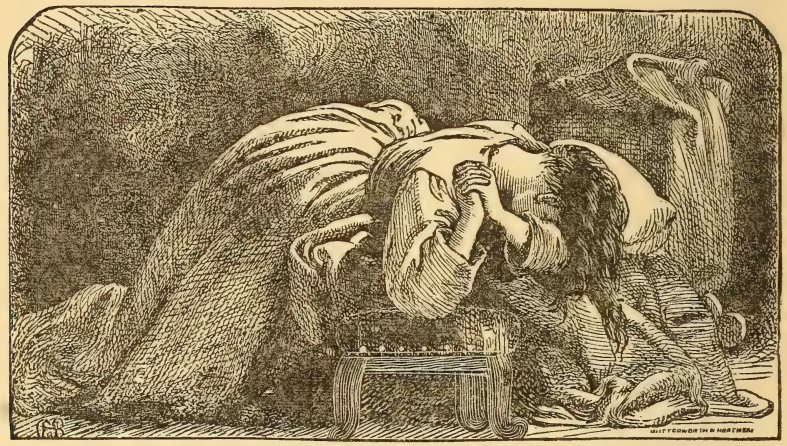
"I was in the Palmer House with a friend after one of our evening meetings, and I saw there a party of half a dozen ladies and gentlemen, and I saw the waiter bringing

wine. One of the young girls blushed, and it required some courage to say as she did, 'Gentlemen, I am sure you will be willing that we should have something else not quite so strong?' Courtesy, gallantry, and kindliness forbade their refusing, and those girls, preaching there their sermon and standing firm, won their victory."

There are illustrations on the other side showing the power of young girls for evil as well as for good. One of the most striking of these we shall quote. It is told by the Rev. Dr. Asa Mahan, formerly president of Oberlin College: "I knew of a young man who went to college and studied very successfully. Being of a bright and animated disposition, he was often invited to pleasure-parties, but, though he went to them, he never could be prevailed upon to take a glass of wine. He was engaged to be married to a young lady of the first rank, and all seemed to go well and promise a future happiness; but intemperance did its work. While at a party the young lady was told of the abstemious nature of her intended partner. She was told that nothing in the world could induce him to drink a glass of wine. 'Don't say so,' she said, 'till I have tried him.' She asked him to take a glass of wine from her. He firmly refused. She threw her charms about him; she prevailed: he got intoxicated. The abstemious youth became a drunkard and ran rapidly in the downward course. Her father, though in the habit of drinking himself, could not bear to see his daughter wed a drunkard, and he was ordered from the house. The father got into difficulties and became bankrupt. He went into the back settlements to recruit his fortune.

"One night, about twelve years afterward, while there was noise and dancing and music, a strange wailing sound was heard outside the building. It became louder and louder. All was silent. The music ceased. The door

opened, and the figure of a man entered and threw himself on the floor, crying, 'O God! save me from the fiends!' The young lady went up to him, and as she approached his upturned eyes met hers. It was too much for her; she fainted away. He whom she had wronged lay before her a poor maniac, and in two days more I had the melancholy duty of attending his funeral and hearing the clods of the valley rumbling upon his coffin. She is now, if living,



THE BETROTHED'S REMORSE.

in a lunatic asylum. Her father and mother sleep in an untimely grave. Oh, what an amount of sin must a person have to answer for who thus is the means of ruining a precious soul or causing a weak brother to perish!"

That young women have, in this direction, the greatest influence for evil where they are weak and wicked enough to exert it, cannot be denied. But their influence for good is no less marked, and a resolute effort on their part to overcome the drinking habits of their gentlemen acquaintances cannot fail to be a powerful lever in the temperance cause. In this direction, therefore, the work of the W. C. T. U. is full of useful promise.

Among the useful methods of this society the value of prayer has not been forgotten, and a voluminously signed petition from Christians of all denominations and all countries asks that one day of the "Week of Prayer" shall be devoted to the temperance reform. The use of unfermented wine only at the sacrament is another of the steps of progress which it is earnestly seeking to accomplish. Petitions bearing many thousands of signatures have been presented year after year asking for legal prohibition of the liquor-traffic by local option, by State prohibition, and by national repression. A considerable measure of success has been already attained through these efforts, and they are annually renewed. Their educational influence on the sentiment of the country must be immense, and has been more than once clearly recognized in political party platforms.

Of the other work performed by the Union must be particularly named the coffee-houses and friendly inns, which have been of high utility in the temperance cause. The lunch-counter of the beer-saloon with its cheap enticement was originally attacked by Mr. Joshua L. Baily of Philadelphia, who in the autumn of 1874 founded the first cheap temperance coffee-house of the country.

It began in a modest way, with a few pounds of coffee and a few dozens of rolls, with a single attendant, a woman, who acted at once as cook and waitress. For five cents a pint mug of excellent coffee and a good-sized roll were furnished.

This enterprise prospered. Hundreds of working-people soon found their way daily to the Central Coffee-house, and after a few years a more central institution was opened, "The Model Coffee-house," on South Fourth Street. The original institution has been closed, as no longer well situated, but the "Model" is very well patronized, and has added to its original bill of fare a considerable variety of viands, so that

a full meal of wholesome and well-cooked food may be obtained there at a very cheap rate. The place has become one of the institutions of Philadelphia, and requires a large force of employés to serve its hundreds of daily guests.

The idea has spread elsewhere, and given rise to "Friendly Inns" and "Holly-Tree Inns," cheap eating-houses, the seat at once of religious influences and temperance principles. Chief among these may be named the Central Place Friendly Inn of Cleveland. This is situated in the roughest quarter of the city. It has a free reading-room, which is well patronized by men and boys, while revival religious services are constantly carried on. In one year's time three hundred and eighty-one meetings at this place were reported, with an attendance of 28,302 persons. The eating-house feature here is but an addendum to the religious work, which has been highly successful in redeeming men and women from the error of their ways. There is a Bible-class of over a hundred men and women, some of whom cannot read, but who profit by hearing.

We have here named some of the principal directions in which the work of the W. C. T. U. has extended. It has other fields of labor—the flower mission, the prison visitation, the "efforts to induce physicians not to prescribe alcoholics," etc.—which it will suffice to name. The Union has been organized in every State and Territory of the United States, throughout Canada, and in many other parts of the world, the *white ribbon*, its badge of membership, having been carried by ardent missionaries east and west across the seas.

At the fourteenth annual convention, held at Nashville in 1887, the secretary reported 6417 local Unions with 136,912 members. The Young Women's Unions had a membership of 15,852.

Such is the existing result of that wave of enthusiasm

which in 1873 carried a few earnest women to the saloons of Hillsboro', there to seek by prayer to do the work which law and public opinion had proved powerless to effect.

Before closing this chapter some further illustrative anecdotes of the "crusading era" may be of interest.

"Do you like to see your wife singing psalms in a saloon?" asked a critic of the temperance movement of a judge whose wife was one of the most active and influential of the Crusaders.

"No, I cannot say I do; but I would rather see my wife singing hymns in such a place than to see my son there singing bacchanalian songs; and I have seen that."

"But," continued the questioner, "do you like to see your wife kneeling on the dirty sidewalk in front of a rum-mill, saying her prayers?"

"No, I cannot say that I like to see it; neither do I like to see my son lying in the gutter from the effects of the stuff which he bought at the rum-mill; and I have seen that."

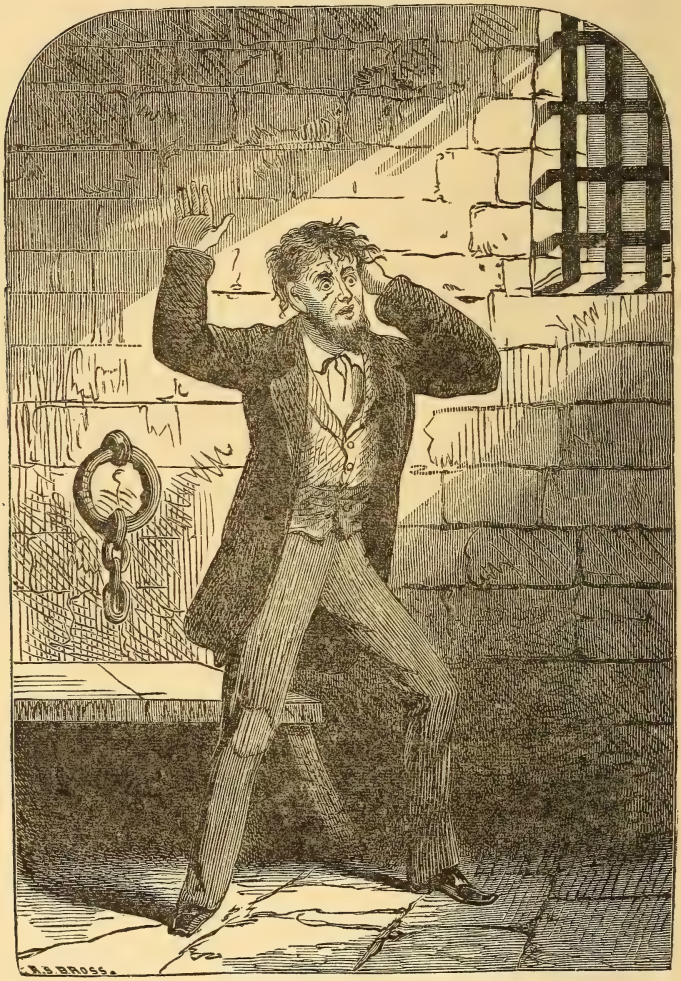
"Well, but, judge, do you like to see your wife marching along in a procession carrying banners and making a fuss along the public streets?"

"No," said the judge, "I cannot say I like it; neither do I like to see my son marching in a procession of criminals on their way to prison with chains about his hands; and I have seen that."

To this conversation, which is vouched for as having actually occurred, we may add an illustration or two from the experience of Mrs. Wittenmyer. She remarks: "I was speaking in Wheeling not many months ago, and I understood before I commenced speaking that there were a good many liquor-dealers in the audience. I was very glad; it always helps me so much. After the meeting was over a gentleman came to me and said,

"'Madam, if you go on and have success, you will break up my business.'

"I said, 'I hope I will if you are a liquor-dealer.'



THE JUDGE'S SON.

"'No, I am not a liquor-dealer, but I keep the jail, and that is about the same thing.'"

Another story told by the same speaker is the following: A liquor-dealer upon whom the Crusaders called met them at his door, pistol in hand.

"Ladies," he said, "if you undertake to come into my saloon, I will shoot the first woman that attempts it."

Well, they never knew exactly how it was, but a young

SALOON-KEEPER AND CRUSADER.

lady of the company, as if constrained by a divine impulse, sprang up and stood beside him, singing,

"Never be afraid to work for Jesus,
Never be afraid."

Somehow, his arm got weak; the pistol hung by his side; tears came into his eyes; he stepped back and took a seat in the saloon. They went in and sung and prayed to their hearts' content.

This was true courage, the courage of devotion to a good cause, the bravery of forgetfulness of consequences in the presence of duty. Enthusiasm, with its consequent fearlessness, it is true, is not always of this pure character, but when it is thus founded on a holy cause it is the highest and noblest feeling of which the human mind is capable.

CHAPTER XVIII.

TEMPORARY REFORM MOVEMENTS.

IT is of interest to note the marked difference in character between the recent and the older temperance movements. The latter were outside the churches, and, so far at least as the Washingtonian enterprise was concerned, in antagonism therewith. It is not intended to say that the churches at that period lacked interest and activity in temperance work: we have given abundant evidence to the contrary. But they did not originate, and exercised no immediate control over, the special temperance organizations, which were due to enthusiastic uprisings of the people at large.

The recent temperance organizations, on the contrary, have arisen within the churches, have been directed and controlled by church influences, and have thus brought to their aid the moral strength and powerful support of the great body of professing Christians of the land. Such is the case with the Catholic Total-Abstinence Society, which is backed and sustained by the great power of the priesthood of the Roman Catholic Church. Such is the case with the Woman's Christian Temperance Union, which was originated by women of highly religious sentiments, which made prayer its chief instrument of action, and which is deeply intrenched in the Protestant churches of America. Such, again, has been the case with the movement we have now to consider, that of the Red-Ribbon Reform clubs. These, while resembling in certain features

the Washingtonian societies, differ from the latter in being in perfect harmony with the church organizations and in making prayer one of their chief instruments of action. The old method of temperance propagandism, in which arguments against the liquor power were plentifully interspersed with anecdotes, often of a ludicrous and irreverent character, has been replaced by a system of which religious exercises form a main feature, and in which prayers for God's help are looked upon as of more efficiency than amusing anecdotes. It is felt to be better to make men feel than to make them laugh.

The Reform movement began in a manner not unlike that of the Washingtonian society. It originated in the town of Gardiner, Maine, in January, 1872. Mr. J. K. Osgood of that town, a man who had by hard drinking reduced himself from a position of high respectability to the lowest social level, resolved not only to reform himself, but to lend his best aid for the reformation of other men.

In August, 1871, he had found himself out of business, out of money, and out of friends as a result of his bad habits. The world had fallen off from him and left him alone with his chosen companion, the rum-bottle. Late one night he returned home, and ere entering the door he paused to look through the window. There he saw his poor wife waiting in sorrowful patience for his return, and with an expression of countenance that touched his seared conscience. Struck suddenly with remorse, he resolved there and then, with God's aid, to end his evil course and drink no more.

What joy that resolution brought to the heart of the wife need not be told. Great riches are looked upon by many as the highest boon of life. Yet it is doubtful if the gift of all the wealth of the world could bring more joy to the heart than that which flows in upon the wife whose hus-

band, after being an utter slave to drunkenness, has suddenly resolved to "drink no more."

Soon after his reformation Mr. Osgood, aided by an old friend, a lawyer, who had been induced by his entreaties to sign the pledge and escape from the dominion of the bottle, drew up a call for a meeting in the following words:

"REFORMERS' MEETING.—There will be a meeting of reformed drinkers at City Hall, Gardiner, Friday evening, January 19th, at seven o'clock. A cordial invitation is extended to all occasional drinkers, constant drinkers, hard drinkers, and young men who are tempted to drink, to come and hear what rum has done for us."

The hall was full on the night in question. Mr. Osgood and his legal friend described in eloquent language the history of their slavery, their sufferings, and their deliverance, moving every one by the pathos of their story and producing the strongest effect upon the drinking portion of the audience.

Eight of their old companions signed the pledge at this meeting. Other meetings followed, and the "Gardiner Temperance Reform Club" was quickly organized. Before many days its membership numbered one hundred, all of whom had belonged to the drinking fraternity.

The idea spread with remarkable rapidity. Meetings were called and clubs formed in other towns, and in a few months the original hundred had grown to nearly twenty thousand of reformed drunkards.

From Maine, Mr. Osgood proceeded in the following year to Massachusetts. Here, under the auspices of the Massachusetts Temperance Alliance, he organized about forty clubs, of which that at Haverhill numbered over three thousand members. His work was continued in New Hampshire and Vermont, in which States also many clubs were formed.

As to the organization of these clubs, it may be briefly said that by the articles of their constitution all male persons of eighteen years or over who have been in the habit of drinking are eligible to membership. If any objection to a proposed member is made, a two-thirds affirmative vote is necessary to his election. Any one desiring to withdraw can do so, if in good standing, by a majority vote of the members. If any one is reported as breaking his pledge, the case is to be investigated by the executive committee.

In other respects the Reform clubs differ. Some admit women to their meetings and discuss political and religious topics. Others permit only men to be present and only the subject of temperance to be discussed.

Such was the first stage in the Reform Club movement. But it was destined to take a new shape and become more active for good in the work of a new advocate, Dr. Henry A. Reynolds, who has been aptly called the John B. Gough of the new movement. To the labors of this active champion of the good cause some detailed attention is requisite.

DR. HENRY A. REYNOLDS.

A native of Bangor, Maine, where he was born in 1839, Dr. Reynolds graduated in 1863 from the Harvard Medical School, entered the army as an assistant surgeon, and after the war returned to practice in his native city. His skill in his profession was acknowledged, he gained a promising practice, but he had become such a slave to drink that he rapidly sank into the lowest depths of drunkenness. His story is so interesting and instructive that we must suffer him to speak for himself. He says:

"I am one of the unfortunate men who inherited an appetite for strong drink. I love liquor as well as a baby loves milk. When I was but a child of not less than eight years of age I began to strengthen that appetite, first by

drinking cider. Cider I call the devil's kindling-wood. Next, I used to drink native wines, then ale and lager beer, and the stronger drinks. I drank at parties, weddings, dances, etc.; I had liquors on my table while keeping house, and treated all friends who called on me at my office or at home, for this I thought necessary to their

PROPER ENTERTAINMENT.

proper entertainment. I have really been a drinking-man, to a greater or less extent, for twenty years, the last six of these years to a greater rather than a less extent. I was a periodical drinker from necessity, as I could not drink all the time, but a periodical drunk with me usually lasted six weeks. I had had the *delirium tremens*, and suffered the torments of

the lost; but, for all that, I brought myself to the verge of the same suffering a hundred times afterward, knowing that I could not, in all probability, live through another attack. I was a slave to my appetite, and actually did not know how to rid myself of it."

He owed, as he acknowledges, his deliverance from this terrible condition to the woman's temperance crusade, and stands as one of the most useful results of that noble mission. He himself can best describe the manner of his conversion, as told in an address before the National Temperance Convention:

"It has cost me three thousand dollars for what I know about drinking intoxicants, and I consider my life previous to two years ago ten thousand times worse than thrown away. I have walked my father's house night after night for seven days and nights, a raving, crazy madman as the result of intoxicating beverages.

"At the time that I was suffering and on the verge of *delirium tremens* I resolved to do something that I had never done before in order to rid myself of this infernal curse. I had 'drunk my last drink;' I had broken my bottle; I had sworn off before a justice of the peace; I had tried to 'taper off;' I had done everything men ordinarily do to rid themselves of the habit of drinking,—all to no purpose.

"My resolutions all went for nothing. Again I was on the verge of the *tremens*, where I could look over and see the serpents and devils and hear them hiss and howl at me; and it was evident that I must do something different from what I had done before if I was ever to be rid of this infernal appetite. I knew but very little about the Bible—drinking-men don't read the Bible much—but I knew God had promised to assist those who ask in faith, believing; and I threw myself on my knees in my office, by my lounge, and asked Almighty God to save me, and promised him if he would

save me from such sufferings I would be true to myself and him, and do what I could for the salvation of others."

At that time, as he goes on to say, the noble band of crusading women was at its work in the West, and a small party of Christian women in his native city felt the inspiration and went out to public prayers against the power of rum. Dr. Reynolds caught at the opportunity which this offered him as a drowning man clutches at the plank of safety. He had tried everything else; he had tried the power of private prayer; now he would try the influence of the prayers of others in his behalf.

At a temperance meeting held in Bangor by the Crusaders he rose, pressed his way through the assembled crowd, and, to the wonder of all present, affixed his name to the pledge. The temperance women present looked on with a shocked and saddened feeling. They knew his record too well to be ready to believe that he was in earnest, and fancied that he had signed the pledge but as the bravado of a drunken joker.

They very soon found out their mistake. The new convert gave evidence that he was in earnest. He began to induce others to reform, talking to his acquaintances, speaking at the meetings, and soon extending his labors to other towns as his speeches proved acceptable to his audiences.

He still, as he relates, continued a slave to tobacco, which he used in profusion, and found it very difficult to break from. Yet he felt that he must do so if he would be consistent in his temperance work; and he succeeded in overcoming this appetite also by the power of prayer.

"Don't you remember," he writes to a friend, "that we all kneeled down—two ministers, four temperance women, Frank Murphy, and I—and you all prayed for me, and I asked God to take away the appetite for tobacco, that I might become a stronger workman in his service? *And*

he did it instantly, then and there; since which time I have never known what it was to *want* tobacco; nor have I missed it any more than if I had never used it.

"More than that, I at that time passed out into the 'peace that passeth all understanding.' And I have remained there, only getting happier and happier all the time, until now I am the happiest man in the world. God has wonderfully blessed me in every way since then, and what has been accomplished has been done by him through one of his most insignificant instruments."

Through the aid of Dr. Reynolds, who at once and energetically took hold of the Reform Club movement, a new and useful element was introduced into its methods—that of prayer and religious enthusiasm. In his hands these were destined to have a wonderful effect.

The first result of his efforts was the organization of the Bangor Reform Club, composed of eleven men, who met in response to his call on September 10, 1874. With the ardent spirit of the missionary the members of this little band went out in search of converts, and it was not many weeks before hundreds of men addicted to drink had joined the new society, while the city was in a state of excitement over the strange event that had developed in its midst.

The excitement spread throughout the State. Dr. Reynolds, inspired at once by the spirit of temperance reform and by religious enthusiasm, gave up his profession and went out as an apostle of temperance. Within a year the Reform clubs of Maine numbered forty-five thousand men, all of whom had been rescued from the habit of drink.

In September, 1875, Dr. Reynolds extended his ministrations to Massachusetts, in which State forty thousand reformed drinkers were organized into Reform clubs within a year.

The religion of Christ offers, in the opinion of this worthy

apostle of temperance, the only salvation for the drunkard. The "will-power" had proved in his own experience useless as a reforming agent. It became his habit to face his audiences Bible in hand, declaring that the power of God alone could save those on whom appetite has strongly fastened its clutch. Prayer had saved him, and was able to save the most enchained slave to intemperance.

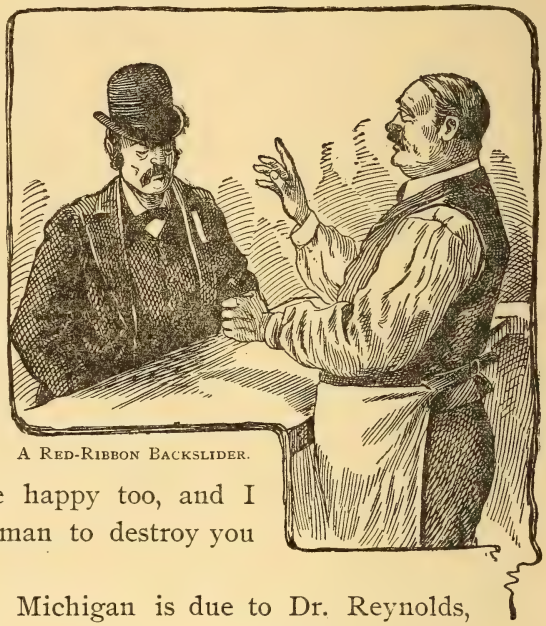
The badge of membership in the Reform clubs was a piece of red ribbon tied to the lapel of the coat, the idea of which originated as follows: Dr. Reynolds had called a convention of delegates to meet at Bangor, Maine, in September, 1874. While thinking over the subject it occurred to him that it would be well to have some badge through which these men might recognize each other. A few minutes' thought ended in his sending his office-boy across the street to a dry-goods store for several yards of red ribbon. These he cut into six-inch pieces, fastened one to his own coat, and gave one to each of the delegates as they arrived. This red-ribbon idea took immensely, particularly in Michigan, to which State the movement soon extended, and became to the reformed drunkards a visible token of their pledge of total abstinence.

The pledge which they took was the following: "DARE TO DO RIGHT. We, the undersigned, for our own good and for the good of the world in which we live, do hereby promise and engage, with the help of Almighty God, to abstain from buying, selling, or using alcoholic or malt beverages, wine and cider included."

This pledge means more than mere words, and the red-ribbon badge of abstinence quickly restored its wearers to that position of public respect which they had forfeited by their besotted habits. It is said, indeed, that some of the Michigan saloon-keepers refused to sell liquor to any man who had assumed the red ribbon. An instance in point is

the following: A man wearing this badge in his button-hole entered a saloon in Jackson and called for a drink, yielding to the power of his tormenting thirst. The saloon-keeper had known him as a drunkard for years.

"No," he answered resolutely; "I will not give you anything to drink. A man who has been damaged by liquor as much as you have, and who has been helped by letting it alone as much as you have, ought to know better than to touch it again. Your family are happy too, and I will not be the man to destroy you and them."



A Red-Ribbon Backslider.

This work in Michigan is due to Dr. Reynolds, who proceeded there in November, 1876, on invitation of the National Christian Temperance Union. The result of his labors in that State is evidenced by a letter written in July, 1877, which says that "eighty thousand men in Michigan to-day wear the ribbon, all of whom have been drinking-men." The doctor's plan is "to take a State and settle down in it 'to stay' until it capitulates to the red-ribbon pledge."

The work of Dr. Reynolds was attended by all the features of enthusiasm which are the leading elements in such "revival" labors. Men would be brought up in masses, driven as if by some mighty wind, acknowledge the power

of God over their souls, and sign their names with trembling hands to the pledge. Hundreds—almost thousands—would sign at single meetings. Among the many interesting scenes which occurred may be quoted the following, from Dr. Daniel's *Temperance Reform:* "One young lady, whose escort was about to pass by on the other side, informed him in firm but quiet tones that he must sign that pledge or bid her good-night right there. He looked the girl in the face, and, seeing that she meant just what she said, his admiration for the little woman conquered his false pride.

"'Well,' said he, 'I'm in for it; here goes!' and he boldly stepped forward and signed his name, and, tucking the arm of the little maid under his own, he marched off with the air of a conqueror, more than repaid by the winning smile upon the lovely face lifted toward his."

The great success attained by Dr. Reynolds in New England and the West encouraged other reformers to follow his example. Most prominent among these was a person of Irish birth and of a lower grade of society, whose labors were attended with remarkable results. We have next to consider the missionary work of this temperance pioneer.

FRANCIS MURPHY.

The ardent evangelist of the temperance reform here named tells his own life-story in such an eloquent fashion that we must trouble the reader with some brief extracts therefrom. He was born in Ireland, and brought up under circumstances that made him a tippler from childhood.

"Unfortunately," he says, "it has been the fashion in my country, from time immemorial, to have liquor on the table; and it is thus that a great many young men have been brought into the habit of drinking."

He goes on to say: "When you have a feast in this coun-

try the children are brought into the room and introduced to the friends who are assembled. This is not so in the 'ould country.' There the youngsters are gathered together, and all huddled out into the kitchen. When everything was ready my mother would call me to one side and say, 'Frankie, come here now; be a good boy; keep perfectly still; go straight out of this room and make no noise. Mind that, now.'

"Thus I remember being unceremoniously turned out into the kitchen when strangers were visiting us; and how my little fingers doubled up in perfect indignation at the treatment which I received! I can yet feel the scalding tears coursing down my feverish cheeks at this cruel treatment.

"Now, let me say this to you: Don't ask your friends to come to your homes at the expense of your children.

"But in this country it is far different from what it is in Ireland. There the wee folks have to go into retirement while the guests are feasting and revelling, but here in America young Dobbin is the first to be introduced by his proud and loving mother. He is there to be admired. Great deference must be paid him. He comes to the table with his nicely-arranged bib, and there he sits like a king, and the company must not be unmindful of his august presence."

In other words, in Ireland the children are nothing; in America they are everything: A happy medium between these two conditions might be usefully instituted. Yet, as Mr. Murphy goes on to show, despite their banishment, the children managed to get a taste of the punch prepared for the guests, and learned, only to soon, to enjoy and desire it.

He proceeds: "In 'ould Ireland,' if a half-dozen friends meet together, they must have 'a wee dhrap of the crather, av coorse.' They couldn't get along without it, such being the custom of the country; and it is a very pernicious and

debasing custom. Nobody likes liquor better than an Irishman; I know it, for I am one of them. The whiskey unloosens his generous nature. A glass or two tingles through his veins and makes him talk a great deal, and very often it is patriotic talk, for an Irishman is full of patriotism. But the whiskey soon flies to his head, and Pat is himself no longer. Drink is a most dangerous thing for anybody, but more especially for an Irishman.

"In the 'ould country,' however, a man would be considered mean unless he had liquors on his table on special occasions; and no man likes to be called mean or stingy. To an Irishman there is something fascinating in the thought that he is a liberal man, and that his friends will say, 'I would like to visit him again; what beautiful whiskey and what splendid wine he has! it is glorious—and what a good fellow he is!' It is this social drinking that leads to so much intemperance in Ireland. It is the bane of that beautiful country, and so it is of yours."

Francis Murphy came to America when sixteen years of age. He hired on a farm, and for six years lived a sober life. Then he married, and, despite the remonstrances of his wife, engaged in the liquor business with his brother in the city of Portland, Maine.

He does not say how he managed to do business in that prohibition State, but he quickly fell into habits of hard drinking himself, sank lower and lower, and finally found himself in prison as a lawbreaking rumseller.

He says in regard to the business in Maine: "The moment you begin to fight rum, that moment you will find opposition. As long as four-fifths of the population drink, so long will men engage in selling rum, and it cannot be stopped unless the men can be induced to stop drinking. You can't drive them; they will find ways of getting it. The stringent law they had in Portland couldn't stop it.

One day I saw there an old lady in the market selling eggs at a dollar and a half a dozen. What wonderful pullets to lay such eggs! But the eggs had been emptied of their original contents, filled with whiskey, and sealed up again.

"I never fought the prohibitory law. When I was engaged in selling liquor in Portland and the officers seized my stock, I never attempted to get it back by false swearing. There were men who were regular false swearers, and there were those who were ever ready to get them to swear for them. But these professional swearers, who could be obtained whenever they were wanted, were never of any use to me."

We quote the foregoing as an interesting statement in reference to the discussion, "Does Prohibition prohibit?" It seems not to have done so at that time in Portland, according to Mr. Murphy's experience.

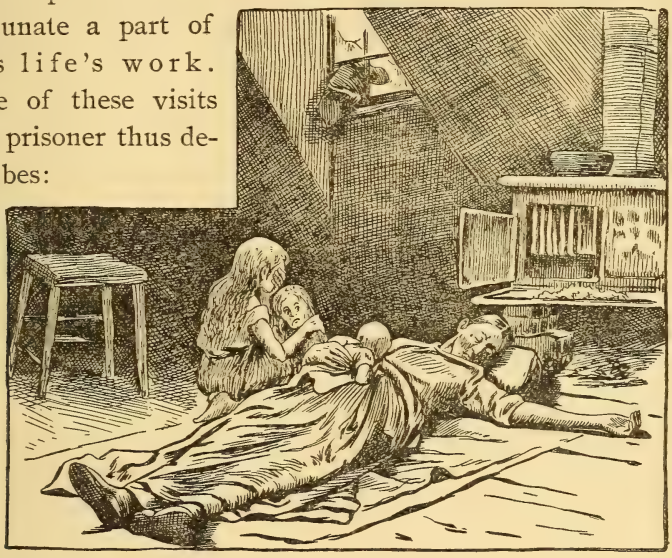
It was on the 30th of July, 1870, that Murphy was arrested as a liquor-seller. He remained in jail until October 31st of the same year. The story of his prison-life is one of thrilling interest. His wife and family were reduced to the greatest extremities. The children had to be taken from school and sent into the streets to try to earn a little money, yet despite their exertions the house was often empty of bread.

On the day before his release there was not a crumb of bread left in the house, and his wife in despair wrote him the following note:

"DEAR HUSBAND: I have had a week of bitter trial. My strength is failing me. I cannot live long, but don't be discouraged. My trust is in God."

In less than three months afterward this faithful wife and mother died a victim to the intemperate habits and illegal business of her husband, slain by the rum which he had poured down his besotted throat.

But he left the prison a different man from what he had entered it. He had been reformed while there by the visits of a noble-hearted man, Captain Sturdevant, who made visits to the poor and unfortunate a part of his life's work. One of these visits the prisoner thus describes:



FATE OF THE DRUNKARD'S FAMILY.

"The next Sunday there was another prisoners' meeting. The captain was there, and so were my wife and children. As the meeting went on my eldest daughter, Mary, crept up to her father's side, bringing a beautiful bouquet of flowers. Then she threw her arms about my neck, and said, 'Father, we have been so lonesome for you!' and I answered her, 'Daughter, I have been so lonesome for you! and, God helping me, I shall make an effort to be a sober man.'

"When the meeting was over Captain Sturdevant came to my cell, and there we had a little prayer-meeting. The captain knelt close by me, and, placing his arm lovingly around my neck, he said,

"'Mr. Murphy, give your heart to Christ and all will be well with you.'

"In a little while my family came in.

"I hardly dared to look to Heaven, for I had been such a sinner; but a ray of hope came to my poor aching heart, and then, with my suffering wife and children, we all knelt down together upon the cold, dark prison floor and prayed to God for mercy and grace. The work was there done, and I arose from my knees with an evidence of God's acceptance of me. Blessed be his name!"

Immediately after his release from prison Mr. Murphy began his efforts to reform drunkards. At the invitation of some citizens of Portland he held a temperance meeting on April 3, 1871, and told his experience with such effect that a number of his old companions signed the pledge. Thirty or forty such lectures were given, his labors in that city ending in the formation of a Reform club.

His native eloquence and his influence over his audience were such that invitations soon came for him to speak in other towns, and he began that remarkable career which has made his name famous. He delivered lectures throughout Maine, and went from there to Rhode Island, where he had great success in inducing drunkards to reform. His lecture-field soon embraced all New England, and thousands of inebriates were induced to sign the pledge.

In the latter part of 1874, on the invitation of Miss Frances E. Willard, president of the Woman's Temperance Union of Chicago, he went to that city, and on November 5th began a series of thirty-two lectures, as a consequence of which eleven Reform clubs were organized. His lectures extended from that point throughout the West, and were attended with remarkable results.

"At the town of Sterling, where he delivered eight lectures, fifteen saloons were found in full blast, every one of which was voluntarily closed in a few days by the proprietors."

But his most extraordinary success was attained in Pittsburg, to which city he repaired in the latter part of 1876. His work continued there during the winter, with the result of obtaining over sixty thousand signatures to his pledge and forcing five hundred saloons to close for want of patronage.

Touching stories are told of the scenes that took place at these meetings, one or two of which we quote:

"At the Smithfield M. E. Church—worthy old 'brimstone corner'—one evening a young man stepped up and signed the pledge. Scarcely had he done so when a young woman with a babe in her arms came forward, and, falling upon his neck, kissed him and wept. Drink had separated the young couple; and as, with pledge in pocket and the baby on one arm and his wife on the other, the husband walked through the crowd and received the congratulations of everybody, it is safe to say Pittsburg held not a happier man."

"At one of the noon meetings a gentleman was walking up to sign the pledge when a curly-headed little fellow, who had been nestling under a lady's arm, jumped up on the cushions of the pew they were seated in, and, clapping his hands in childish glee, exclaimed, 'Oh, auntie! auntie! there goes papa to sign the pledge! Now let's go and tell mamma;' and his childish haste to 'go and tell mamma' brought tears to the eyes of many who witnessed his boyish raptures."

The lectures of Mr. Murphy were extended from Pittsburg through other portions of Pennsylvania and into New York with like success. It is said that in Tioga county, with thirty-five thousand inhabitants, twenty-one thousand signed the pledge, and that Trumansburg, N. Y., with eighteen hundred inhabitants, furnished twenty-five hundred signers, the surplus being made up of visitors from the country.

In the spring of 1877, Mr. Murphy extended his ministrations to Philadelphia. For several months his meetings were held in the Annex building on the grounds of the Centennial Exhibition. Since then his advocacy of temperance has extended widely throughout the country, and everywhere with marked success.

We have not space to follow and describe in detail the labors of this enthusiastic temperance advocate, who, like his fellow-worker, Dr. Reynolds, made religion the basis of his appeals, and taught his converts to put their trust in God and call upon him to deliver them from temptation.

The societies formed under his ministrations and those of his aids organized themselves in 1877 into the "National Christian Temperance Union," under the presidency of Francis Murphy. In the report of its second convention, held in October, 1877, the claim is made that fully three millions of people had signed the total-abstinence pledge in the different fields of labor to which the Murphy reform extended.

As the white and red ribbons formed the badges of two preceding associations, this new order adopted the blue ribbon as its badge. The pledge signed was the following:

"NATIONAL CHRISTIAN TEMPERANCE UNION.

"'*With malice toward none and charity for all.*'

"I, the undersigned, do pledge my word and honor, God helping me, to abstain from all intoxicating liquors as a beverage, and that I will by all honorable means encourage others to abstain."

At the meetings the campaign songs of Moody and Sankey formed an important feature of the exercises, Mr. Murphy's own favorite hymn being, "I hear Thy welcome voice." His lectures were in a true sense temperance sermons, and the reformed drunkards were called upon to

trust in the grace of God as their only safe refuge from their besetting sin.

The merits of this method of reform are undoubtedly great, though, as Mr. T. S. Arthur justly observes in his *Strong Drink*, "To make gospel temperance the true power of God unto the salvation of intemperate men, we must have in it, and with it, the gospel of conflict with evil, the gospel of daily right living, the gospel of love to the neighbor, and the gospel of common sense."

The writer whose name we have here given was such a power in the cause of temperance that some further mention of him is desirable. Born near Newburg, N. Y., in 1809, nearly his whole life was spent in the pursuit of literature, and his contributions to the cause of temperance have been a power for good in the land. Of these the best known were *Six Nights with the Washingtonians*, *Three Years in a Man-trap*, and *Ten Nights in a Bar-room*—works in which the terrible influence of rum is most dramatically and feelingly displayed. It is doubtful if any other publications were ever of equal benefit to the temperance reform movement, their value as works of literature being greatly added to by their influence as dramatized and made a speaking lessons of the evils of intemperance upon the stage in all our cities. Mr. Arthur died at Philadelphia in 1885.

It is of some interest to observe, in relation to the remark above quoted, that the various waves of enthusiasm which have attended the progress of the temperance reform movement all sank away after a few years, and left little or no visible trace of their temporary remarkable effects. Such was the story of the Washingtonian and the Father Mathew movements, the Woman's Crusade, and various other surges of the spirit of reform. It is sincerely to be hoped, however, that the introduction of the element of prayer and religious influence into the good work may yield more permanent re-

sults than came from exercises of a purely secular character.

The fact stands good that the public mind cannot be long kept up to fever-heat, and that promises made and resolutions taken under the influence of enthusiasm and excitement are apt to lose their force when cool reflection succeeds and the temporarily repressed force of appetite begins to renew its strong solicitations. At this point comes in the necessity of organized bulwarks against temptation, the banding into societies, with the powerful influence of advice and persuasion, respect for the strong and contempt or pity for the weak among fellow-members, to keep the feet of the wanderer in the new paths he has pledged himself to tread.

It is in this way that the enthusiastic outbursts have furthered the cause of temperance. To them we owe most of our temperance societies with their multitudes of members —lakes which have received the overflow of the waters of revival reforms, and prevented them by strong barriers from flowing back again into their old and base channels.

CHAPTER XIX.

GOSPEL AND INDUSTRIAL TEMPERANCE.

THE religious element introduced into temperance meetings and societies by the Woman's Crusade, the Reynolds and Murphy reform exercises, etc. has added greatly to the influence of the temperance element in the churches and thrown the saving cloak of religion around the whole movement. The cause of temperance reform made its way as a prominent feature into religious revival meetings, and in the remarkable progress of Moody and Sankey through the country it was not forgotten that "cleanliness (of soul) is next to godliness."

Mr. Moody taught that temperance is one of the Christian virtues, and gave one day out of each week's services to the work of saving drunkards from the sin of over-indulgence. In his view of gospel temperance the power of divine grace was the *only* means of salvation from this sin. Man, as he believed, has not the power to save himself. Reform clubs, benefit associations, pledge-signing, etc. are useless. Trust in the grace of God is the only safeguard for the reformed drunkard.

Missionary work of every kind is undoubtedly valuable. If not all that promise are saved, many are, and the friends of temperance can gladly welcome every effort, of whatever kind, to overcome the drinking habits of the community. The effects of such efforts reach farther than to the individual cases of reform. Most of these may not be permanent,

but the growth of a sound and wholesome public opinion is fostered; the sentiment of the community—even in some measure of its drinking portion—is made more and more averse to the liquor-traffic; the quiet but persistent efforts of the temperance associations are strengthened; and the abhorrence of intemperance grows more vigorous and decided with every rousing up of the sleeping sentiment of the community. Nations progress politically more in weeks of war than in years of peace, and the same may be said of the influence of periods of revival and enthusiasm on the progress of public opinion in regard to works of reform.

Dr. Reynolds has said that even when he was most under the influence of rum he never failed to vote the Prohibition ticket of his native State. Lost in drunkenness as he was himself, he would not lend his voice to any act to increase the liquor-power. Sixty years ago no such sentiment existed among drunkards, and scarcely any such among sober men. The development of a healthy public opinion in regard to the liquor-traffic among sober and drunken men alike is one of the most important effects of the temperance agitation; and there is no more promising sign of the times.

We do not need to describe in detail the Moody and Sankey revival exercises. It will suffice to say that they were not unlike in general character the Murphy meetings, with the exception that the temperance reform was in them a secondary not a primary purpose. In illustration of their work may be given an instance of the reformation of a drunkard, as described by Mr. Moody:

"I remember a man in Chicago who was the greatest drunkard I ever knew; he was in the habit of drinking ten or a dozen glasses of lager beer every day. But while we were holding meetings there one cold day in the winter he came into the Tabernacle, and the Spirit of God touched his heart and he resolved to reform. He had no home; he used

to spend his time hanging about the saloons, where, too, he spent what little money he managed to get. But now his heart was touched, and he resolved to keep away from the tempter; so he went to a cheap lodging-house. They gave him a bed there in a great room with a good many other rough, wild, wicked people, who were talking and laughing and swearing until late into the night.

"This used not to trouble him, but now his ears were troubled by these vile words. He endured it for a while, and then arose from his bed in the middle of the night, put on what clothes he had (the poor man was so far gone that he had no overcoat, and his boots were quite worn through, so that they let in the snow), and in this condition walked the streets of Chicago all the rest of the night rather than spend it in that wicked place.

"He came to us the next morning and told us about it. 'I was a walking prayer all night,' said he. Such prayer as that was sure to come into the ears of the Lord, and the man who was once hopeless is to-day a happy Christian."

THE CONVERT'S TRAMP.

It may not be without interest to compare this instance of religious conversion from drunkenness from Mr. Moody's experience with a remarkable case of reform from rum-

drinking of earlier date. It is a story told by John Hawkins as a part of his experience in reforming drunkards.

When at Brunswick, Maine, he was told of a most desperate case, one Walker, who worked in a tanyard near by. It was declared that he was past saving, but Hawkins determined to try. He called on the man, and found him a raw-boned and muscular giant. From his pocket there protruded the neck of a bottle. Seeing Hawkins's eyes fixed on it, he declared, "I cannot do without it."

After some conversation he remarked to a doctor present, "You know I cannot reform. You and I calculated some time ago that I had averaged one quart per day since my birth, forty-two years ago. Do you think I can stop?"

He was induced, however, to promise to attend the temperance meeting. Taking the bottle from his pocket, he buried it in the tan, saying, "Lie there. I'll not take any more till to-morrow."

"Oh," he said, after persuasion had brought him into a softened mood, "when the horrors come on me (I know they will), will you stand by me? I want you to get a chain and staple, drive it into the floor, fasten the chain round me, and keep by me."

At night he appeared, according to promise, at the meeting. Hawkins talked to him. Tears came into his eyes. Then the experienced lecturer knew he had him. When invited to sign the pledge, Walker stepped forward, grasped the pen, leaned forward as if to write, and then suddenly the pen dropped from his hands, his arms were thrown wildly above his head, and he stood before the audience the image of despair. "I cannot write my name!" he cried out in a tone of thrilling intensity; "I cannot write my name!"

The last ray of hope seemed slipping from him, as from one who felt that his final chance of salvation lay in those ink-marks on the paper.

WALKER'S PLEDGE.—A BRAND SAVED FROM THE BURNING.

Hawkins quickly stepped forward, explained to him that he could make his mark, and himself wrote the name, while the despairing inebriate gladly obeyed the directions, made his cross upon the paper, and stood up a free man. Months afterward Hawkins heard that Walker was still a sober man, and had come out as an apostle of the cause by giving his experience as a drinker at temperance meetings.

Mr. Moody's revival work has been assisted by other earnest temperance advocates, but we have space here to speak only of certain singular instances of reform and evangelical temperance.

JERRY McAULEY.

It would have been difficult to find in New York a seemingly more hopeless case than that of the man whose name is here given. He was a river-thief by profession, a gambler, prize-fighter, and general criminal—the terror of Water Street when drunk, its pet and pride when sober, with the warmest heart and heaviest hand among all his associates.

He had been guilty of almost every crime short of murder. Yet in Sing-Sing prison, whither he had gone in punishment for some of his misdeeds, he became converted from the error of his ways, and changed from a desperate ruffian into an earnest Christian.

His wife had been even worse than himself—a debased drunkard, steeped in every sin, and wife only by courtesy until after her conversion. Jerry's change of life produced its natural influence upon her, and the conversion in her case was even more remarkable than in his. From a harsh-voiced, bloated virago, she is described as becoming a "sweet-faced woman, with her hair combed smoothly over her broad, handsome forehead, her blue eyes full of love and happiness, and her whole face and form marked by a quiet repose."

There was never a more marked instance of conversion

than this of Jerry McAuley; and the reformed criminal and drunkard resolved to do his utmost to redeem his old associates. He opened a "mission" at 316 Water Street, in the midst of dance-houses and brothels, beer- and whiskey-shops, and there undertook the work of Christian labor among the sailors, stevedores, truckmen, and others who made that locality their head-quarters. His proper work

THE DRUNKEN VIRAGO.

was Christian revival, but drunkenness was one of the chief sins with which he wrought and struggled.

Over the door were the words, "Jerry McAuley's Prayer-Meetings," and within the little hall prayers and revival services went on every evening and every Sunday afternoon

the year round. As for the methods pursued, we must let Jerry speak for himself.

"We start the meeting sharp at half-past seven," he says; "the man who reads the Bible takes till a quarter of eight—if he is a long-winded feller he stretches it out till eight; then I take hold of it, shut the speeches down to one minute, and on we go for three-quarters of an hour with testimonies."

Of the many interesting statements that are given concerning the McAuley Mission we have space for but an extract or two from Jerry's testimony in relation to the liquor appetite:

"You see, it is something like this: Blow out a candle, and it is *out*, but the candle is there ready to be lighted again. Just so it is with the drunkard's appetite who gets converted all over: the candle is out. The devil stands ready to light it again, but so long as the convert stands fast in the faith the old enemy can't do it; but just let him commit one sin, no matter what it is, and the devil will out with his brimstone and touch off that appetite.

"Mebbe I can put it in another way, so you will understand better: You know about these men they call lion-tamers? Well, now, would you rather go into a cage of lions along with the tamer, or would you rather go in alone? Jest so the old lion, appetite, is tamed by the grace of Jesus Christ, and as long as you stick to him you are all right; but the minute you try to go within reach of any sin *alone*, the old lion is on you, teeth, claws, and all."

"There's lots of religion in a good, hearty shake of the hand," said Jerry in another address—"lots of sympathy in it—lots of love in it. And then, too, there's lots of religion in a beefsteak if you give it to the right man at the right time. Last Thanksgiving Day I got a sailor into the kingdom of God with a bowl of soup and a couple of

bits of bread. It was a raw, chilly day, and this poor fellow came in ragged and cold. He had an eye like a black-snake—a bad eye; I didn't like it. Found out afterward that he had just been in the Tombs for mutiny. However, I went up to him, and says to him:

"'Didn't you have a good mother?'

"One of the boys gave me the wink, so I went and brought him a bowl of Thanksgiving soup—we had made a big pot of it out of a great pile of chicken-bones and turkey-carcasses that had been sent in—and that reached him. He took the soup, and as he ate it the tears began to run, and right away we had that poor sailor, who used to be hating everybody in the world, down on his knees praying to Jesus to save him. And he did save him.

"You see, boys, it was the soup that did it—soup in his hungry, hungry stomach, then Christ in his lost soul."

ORVILLE GARDINER.

There is in temperance literature nothing more thrilling than the story of his conversion told by the man whose name is given above. Orville Gardiner—or "Awful" Gardiner, as he was not unaptly nicknamed—bore the reputation of being the wickedest man in New York, and had done his utmost to deserve this unsavory title. He was a prize-fighter, blasphemer, and drunkard, for whom no wickedness was too bad. Yet he had a pious mother, who was continually in prayer for the conversion of her son, and who never lost hope that he would turn from his evil ways, though hope itself seemed hopeless.

He had a wife and one child, a boy, who seems to have been the one being capable of touching his seared heart. The boy was drowned, and the heart of the father became broken up as it had never been before. In his desperation he grew almost raving mad, and poured the liquor down

his throat in torrents in the wild effort to drown grief in drink. "I drank sixty glasses in twenty-four hours," he declares.

Some time afterward the desperate father found himself in a saloon in company with several fighting-men, all drinking deeply. It was a warm night, and he left the saloon and walked out into the air. He looked up into the heavens and saw the stars shining above him, and the thought came into his mind, "I wonder where my boy is?" Wherever the child-spirit was, the father felt that he was not on the right road to ever meet him again.

This thought struck home to his troubled soul. It was the turning-point in his evil career. Full of remorse and with the earnestness of a new resolution he hurried home, sent away two men whom he had been training as prize-fighters, and hastened to his mother's house. The pious old lady listened with almost incredulous joy to his request that she would pray with him, and gladly joined her voice to his in supplication to the throne of the Most High.

"But, mother," he declared, "I cannot be a Christian until I give up drink; and that is the hardest work of all. But to-day I will drink myself to death or I will win the victory."

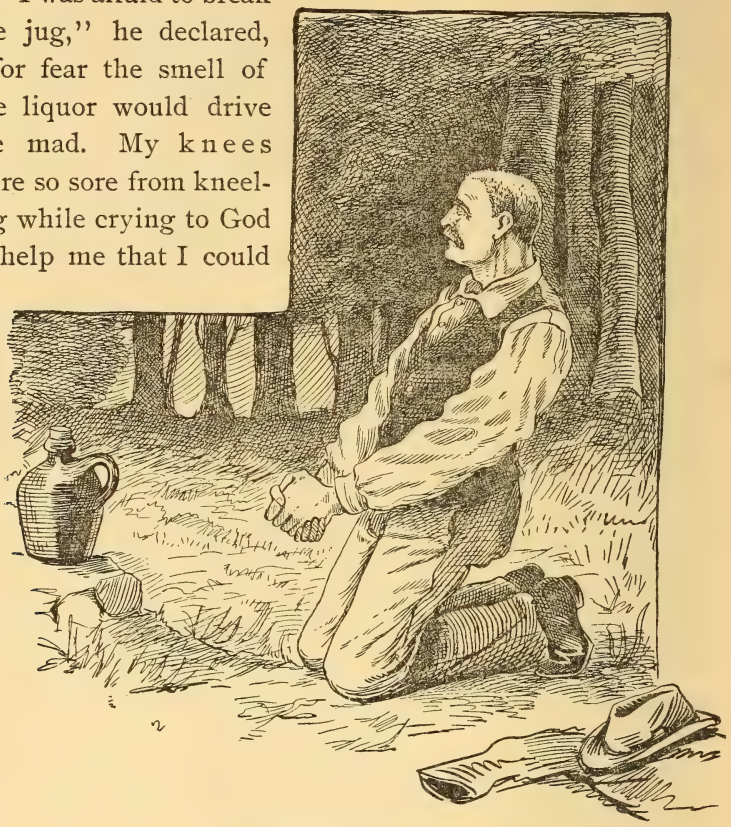
The remainder of his story is a drama of singularly thrilling interest. He bought an earthen jug which held about two quarts of the liquid poison, and carried it in a boat across the river to Long Island. Here he buried himself in the woods, set the jug on a stone before him in the centre of a cleared space, and began one of the hardest battles on record.

"I will give you up for ever or I will never leave this place alive," he declared with set teeth. "I will drink the whole of you or I will conquer you."

For nine long and weary hours the strong man struggled

with his demon-like appetite—fought as though it had been a visible devil before him.

"I was afraid to break the jug," he declared, "for fear the smell of the liquor would drive me mad. My knees were so sore from kneeling while crying to God to help me that I could



GARDINER AND THE JUG.

hardly move. I knew my mother was praying for me at home. I kicked a place in the soft loam and took up the jug, held it at arms' length, and placed it in the hole. Then I covered it up and stamped upon it. And from that day to this not a drop has ever passed my lips."

No victory won by Napoleon over thousands of armed enemies needed the courage shown by that solitary man in his battle with the jug, while in moral grandeur that fight

of "one to one" has seldom been surpassed in all the history of human conflict.

The reformed man became a temperance lecturer, with an experience to relate that touched the soul of many a drunkard and did its share in saving the fettered victims of the rum-bottle. He says: "I have been locked up all over the country. I have been locked up in New York, Albany, and all through Canada, and away down South; and always for getting drunk or getting in a fight while under the influence of the maddening cup. But a merciful God has spared me and stayed my steps ere yet it was too late."

We may close our remarks on gospel temperance with an apposite and pointed illustration from Dr. Jewett. He was being entertained after a lecture at the house of a minister in New Jersey, of whose opinions he knew something in advance. During their conversation the host said:

"Dr. Jewett, what do you think of the gospel as a reformatory agent?"

"Great! wonderful!" replied the doctor, perfectly aware of what was coming.

"I mean its power to save the drunkard and do up this temperance work," added the preacher.

"I understand you: nothing like it! perfectly marvellous! Only let it reach the heart," answered Dr. Jewett.

"I did not know that your opinions accorded so nearly with my own; those are my sentiments," continued the minister. "If men would become Christians they would not become drunkards."

"And if drunkards would become Christians they would be drunkards no longer," responded Dr. Jewett.

"Well, doctor, what need, then, of this outside temperance work? Why not give ourselves to preaching the gospel wholly, and let that accomplish the work?" remarked the minister with an air of confidence in his position.

"The case is just here," replied the doctor, rising from the lounge: "I was educated for a physician. I am called to a patient who is in a state of asphyxia from over-eating,

DOCTOR AND PATIENT.

and is nigh unto death. I know that the gospel is just suited to his spiritual necessities, but I shall not spend a moment in exhortation or preaching: *I shall give him twenty grains of ipecac at once.* You must get the rum out of a man before you can put the gospel in."

This sally of wit converted the conservative doctor of divinity into a radical advocate of temperance.

As to the aspect of the temperance movement which we have considered in this and the preceding two chapters, we cannot do better than to offer some short quotations from the speeches delivered during the reception (April, 1887) of

Canon Wilberforce, the great English apostle of temperance, in New York. We must premise by saying that the recent steps of temperance reform have, like all the preceding American movements in this direction, crossed the ocean and produced a marked effect in the British Islands.

At the reception in question Canon Wilberforce remarked: "The aspect of the movement which has most recommended itself to my own mind is what is called 'gospel temperance.' It was connected, when first it came over to England, with the external symbol of the blue ribbon. Nothing has surprised me more than to find that I am almost the only blue-ribboner in New York; I cannot understand it. I have been permitted to see a greater wave of blessing up and down England following the track of the total-abstinence movement under the badge of the blue ribbon than by any other agency.

"When we took up the blue ribbon and used it in some of the great towns in England, the movement went over the country with a power and enthusiasm that I think would have enlisted every one of you. The advantage of it is this —that it makes a man confess his new-found faith before others. The movement has made a great many people total abstainers. I am sure I am not exaggerating when I say that in the course of the last fourteen years I have seen half a million pledges signed, and out of the great number that have signed I do not suppose I should be putting the figure too high if I were to say that one-half have been faithful to their pledges. You can readily see the blessed brightness that must have been brought into thousands of homes in Great Britain by such a movement as the gospel temperance work has accomplished. The result of it was not only to make a great many total abstainers, but to bring a vast number of people definitely under the power of conversion. . . . . The gospel temperance movement has clear-

ly been blessed of God; and if it originated in America, I would like very much to know what has become of it."

The question here asked was thus answered by Mr. A. M. Powell:

"Perhaps I may answer the question of Canon Wilberforce in a single word about the disappearance of the blue ribbon in America. It did obtain here as I saw it last year and three years ago in England. It obtains still to some extent, and wherever Francis Murphy and Mr. Booth hold their mission meetings, there you will see the blue or the red ribbon as it is seen in England at the present time. . . . . But I think you will notice, as you pass from city to city and from town to town in America, another colored ribbon, more numerous here than with you, and that is the white ribbon, which is by far the most significant ribbon that is shown to our public at the present time. It represents total abstinence, and it also represents what you know as 'the purity crusade' on the other side of the Atlantic. It is touching the hearts and leavening the lives of hundreds and thousands of American men and women at this time. And so the red, the blue, and the white ribbon have their significance to a very large extent among our people."

There is another significance in this not noticed by the speaker; and this is that in the temperance reform movement the red, white, and blue of America—the flag of moral progress—has been carried in its career of conquest to England, against whose armies of conquest originally arose the red, white, and blue of the American standard of liberty. We might indulge in the hope that all future conquests may be of the same peaceful and desirable nature.

REFORMATORY HOMES.

There are one or two further steps in the "moral-suasion" temperance movement of recent times of which we

must here speak. The institution of "homes" for the drunkard is an idea that has been in vogue some thirty years. The first of these institutions, named the "Washingtonian Home," was opened on Waltham Street, Boston. In 1863 a similar enterprise came into existence in Chicago, a "Washingtonian Home" composed of a handsomely-fitted-up building with accommodations for over one hundred inmates. In 1872 "The Franklin Reformatory Home" was established in Locust Street, Philadelphia.

These are not hospitals for the treatment of inebriety as a disease, but "cities of refuge" for the drunkard—institutions in which he may be brought under saving influences, strengthened in his good resolutions, and taught that they who fight for themselves against vice have all the good men and women of the world fighting with and for them.

The success of these institutions has been very gratifying, and a great number of struggling penitents have been by their aid safely carried through the period of probation and secured against the powerful temptations which assail the unguarded soul. Some testimonies concerning their work will better show its character than pages of argument.

One inmate of the Chicago Home writes: "It is now over five years since I applied to Mr. Drake for admission to the Home. I was then prostrated, both physically and mentally, to that degree that I had scarcely strength enough to drag myself along or moral courage enough to look any decent man in the face. I was often assured that to quit whiskey would kill me. I thought there was a probability of that, but, on the other hand, there was a certainty that to continue it would kill me. I resolved to make one more effort and die sober, for I never expected to live—had no hope of that. From the day I entered the Home I have been a changed man. The encouragement and counsel I received there gave me strength to keep the resolution I had

formed, and which I have kept to the present moment—viz. TO DRINK NO MORE! Ever since I left Chicago I have held a responsible position, and now hold the principal position in a house of business, the doors of which I was forbidden to enter six years ago. I do not write this in any spirit of self-laudation, but simply to lay the honor where it belongs —at the door of the 'Washingtonian Home.'"

One who had been in the Franklin Home of Philadelphia writes as follows:

"It has now been nearly two years since I left the Franklin Home. I had been a drinking-man ten years, and it got such a hold on me that I could not resist taking it. I had tried a number of times to reform, and at one time was in the Dashaway Home in California, where they steep everything in liquor; but when I came out I still had the desire to drink, and only kept from it for nine months.

"I again commenced, and kept sinking lower and lower till I lost my friends and felt there was no hope for me. On the 31st day of May, 1873, I came to the Franklin Home, and have never tasted intoxicating liquor since; which is the longest time I was ever without it since I commenced to drink. I feel now that I will never drink again, as I do not associate with drinking-men or go to places where liquor is sold. It was so different at the Home from anything I had ever met or heard of that I went away with more strength to resist than ever before. When I came to the Home I could not get a position in Philadelphia, nobody having confidence in me. Since then I have been engaged as foreman in a manufacturing establishment by the very man who had discharged me several times for drinking, and have been with him a year."

A mother of seventy years of age, whose son had been rescued by the Home, says: "That man is forty years old, and I've been a widow ever since he was a baby, and

I've wept over him often and often, and *to-day* I've shed tears enough to bathe him from head to foot, but, oh! thank the Lord, *these* are such *happy* tears!"

A wife testifies: "Some days, these hard times, we have enough to eat, and some days we don't; but *all* the time I'm just as happy as I can be.

BEFORE REFORM.

"I wish you could see my children run laughing to the door when their father comes home. Oh, he is *another man* from what he was a year ago; he is so happy at home with us now, and always so patient and kind.

"Do tell me if there isn't something—if it is ever so little—that we women can do for the Home: we *never* can forget what it has done for us."

These are a few out of many testimonies of the good work done in these homes. Since their institution thousands of drunkards have been reformed by their aid, fully one-half of whom are said to have kept their vows.

Another series of reformatory institutions of the greatest usefulness are the inebriate asylums, of which many are

After Reform.

now in existence. Some of these are supported by State aid, others are private establishments, but they are all engaged in a good work of the highest importance. They treat inebriety as a disease that needs to be cured by medical means as well as by restraint. The superintendent of the oldest of these institutions, the New York State Inebriate Asylum at Binghamton, says: "We believe that little can be expected from spiritual aids or pledges or resolves unless the patient can so build up his physical strength as to sustain them. Give a man a healthy body and brain-power, and you can build up his spiritual life; but all attempts to cultivate a power that is crushed by diseased forces is practically useless. Call it a vice or a disease, it matters not; the return to health must be along the line of natural laws and means. . . . . This asylum is a marvel. It is, to-day, successful. Other asylums are the same, and

we feel that we are working in the line of laws that are fixed, though obscure."

Inebriate asylums have more recently been established in England, where their benefit is as marked and decided as in America. The diseases treated are classed under various names, of which the most difficult to handle is said to be the loss of self-respect and a departure of the power of self-control. "*The cure never places a man back where he was before he became subject to the disease; and he can never, after his recovery, taste even the milder forms of alcoholic beverage without being exposed to the most imminent danger of relapse.*"

Still another important reformatory institution of recent times is the Sunday-breakfast association, which has been the means of inducing hundreds of drunkards to sign the pledge. Though probably the greater number of these have failed to keep it, yet there have been many persistent converts. It carries out Jerry McAuley's idea of the saving powers of roast beef as a preliminary to religious teaching.

INDUSTRIAL TEMPERANCE.

There are other important influences of modern times tending to the abolition of intemperance of which we may fittingly speak at this point. Modern industry and drunkenness are, indeed, to a large degree incompatible. Intemperance has become a partial bar to employment in many fields of industry, and an absolute bar in others. This last reference is to railroad employés, whose duties are of a kind that renders intoxication perilous not only to themselves, but to hundreds of others. In consequence, many of the railroads now absolutely refuse to employ or to keep in their employment persons of intemperate habits.

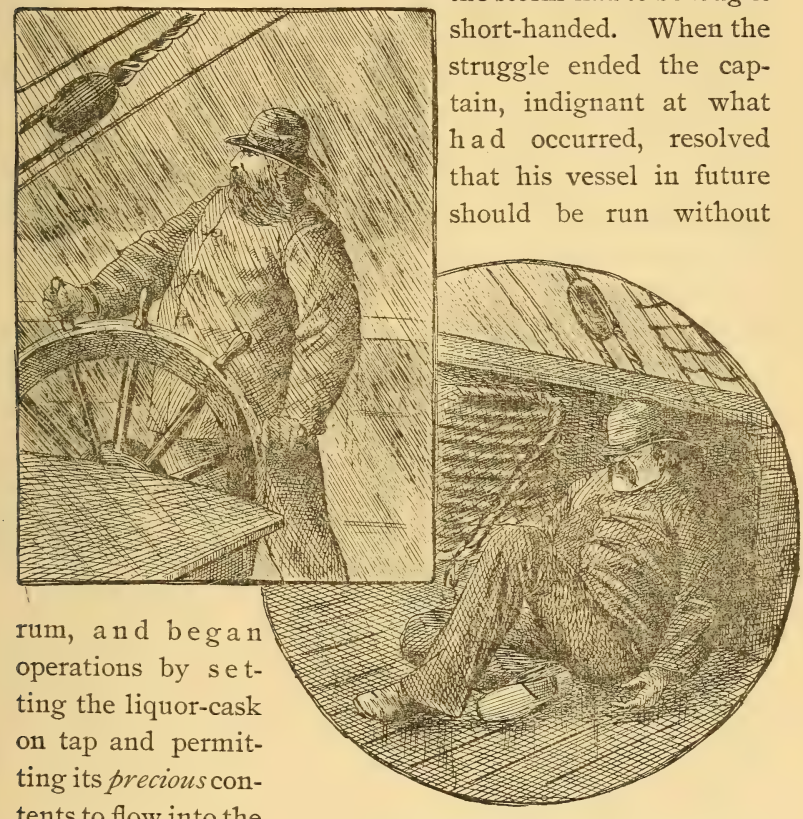
The first railroad to adopt a rule of this kind was the Wisconsin Central, whose officers in 1883 issued orders for the

immediate dismissal of any employé who might drink even beer, whether on or off duty. At first, this stringent order created much opposition, yet it worked so well that other railroads followed, and the legislature of Michigan has since then passed a law forbidding the employment upon any railroad of an employé in any grade who uses intoxicating beverages. This important reform has been adopted by leading roads in other sections of the country, and in this connection the *Railway Age* makes the following pertinent remarks: "The railways of the United States now constitute one of the greatest and most effective temperance organizations in existence. Practically, they encourage, and most of the companies require, abstinence from intoxicating liquors on the part of their six hundred thousand or more employés."

This reform is of the highest importance to the travelling public. "The man who thinks himself perfectly sober—the man who has only taken 'a couple of glasses of beer' or 'a single horn of summat,' but who by these means has had his pulse raised a few degrees, has been made aggressive, daring, slightly reckless, yet sufficiently so to make all the mischief—is the man to whom many railroad accidents are due. The clear brain and steady nerve are more in request, and these are not compatible with even moderate tippling and occasional 'bursts.'"

Similar rules have been extended to the shipping interests. Mr. Bronson Howard ascribes the beginning of temperance reform in the lake service to a decided stand made by his father in 1830. Mr. Howard, Sr., was at that time in charge of a vessel on Lake Erie which, in one of its trips, became exposed to a terrible storm. The weather was severely cold, and half the crew kept themselves filled with whiskey "to keep them warm." The other half worked without this fictitious aid, and the captain soon found that

all his dependence lay in this latter half. The drinking part of the crew became unfit for duty, and for many hours the storm had to be fought short-handed. When the struggle ended the captain, indignant at what had occurred, resolved that his vessel in future should be run without rum, and began operations by setting the liquor-cask on tap and permitting its *precious* contents to flow into the lake. The mate soon afterward came up for a dram, looked at the dreadful waste in silent consternation, and walked away without speaking, yet full of "thoughts unutterable."



A Lake Steamer of 1830.

On reaching land Mr. Howard announced his resolution. It met with ridicule and opposition, but he persisted and obtained a sober crew, whom he supplied with much better food than was customary, in order to repel the charge of meanness. A result which had not been foreseen soon

appeared. The marine insurance companies gave him discriminating rates, and ere long his competitors found themselves at a disadvantage. The consequence was a gradual growth of temperance on lake vessels. Since that period temperance has become the rule, instead of the exception, alike in lake, river, and ocean navigation, and the host of employés of railroads and ships alike are becoming, in great measure, enforced members of the total-abstinence community. The same is very generally the case with the army and navy, while in many avocations of civil life temperance has become to a greater or less degree a requisite to employment.

We may close these remarks by saying that the anti-drinking sentiment among the industrial classes has gone much farther than is here indicated, and that the strongest of all the labor associations of the country is making highly satisfactory progress toward abstinence principles. It is significant that the regulations of the Knights of Labor, while accepting membership from the ranks of the non-laboring class, absolutely refuse admittance to any liquor-seller. And the leading spirits of the association, particularly its present head official, General Master Workman Powderly, strongly inculcate temperance among the members. In corroboration of this statement we quote from an address issued by Mr. Powderly to the members of the association. Mr. Powderly says:

"I know I am right. I know that, in refusing to even touch a drop of strong drink, I was, and am, right. In refusing to treat another to that which I do not believe to be good for myself to drink, I know that I am right. In not allowing a rumseller to gain admittance into the order of the Knights of Labor, I know I am right. In advising our assemblies not to rent halls or meeting-rooms over drinking-places, I know that I am right. I have done this from the

day my voice was first heard in the council-halls of our order. My position on the question of temperance is right. I am determined to maintain it, and will not alter it one jot or tittle. I know that in the organization of which I am the head there are many good men who drink, but they would be better men if they did not drink. Ten years ago I was hissed because I advised men to let strong drink alone. They threatened to rotten-egg me. I have continued to advise men to be temperate, and, though I have had no experience that would qualify me to render an opinion of the efficacy of a rotten egg as an ally of the rum-drinker, yet I would prefer to have my exterior decorated from summit to base with the rankest kind of rotten eggs rather than to allow one drop of liquid villany to pass my lips.

"Ten years ago the cause of temperance was not so respectable as it is to-day, because there were not so many respectable men and women advocating it. It has gained ground. It is gaining ground, and all because men and women who believed in it could not be browbeaten or frightened. Take a list of the labor societies of America, and the total sum paid into the treasuries from all sources from their organization to the present time will not exceed $5,000,000. The Knights of Labor is the largest and most influential of them all, and, though so much has been said concerning the vast amount of money that has been collected from the members, yet the total sum levied and collected for all purposes up to the present time will not exceed $800,000. Now let us turn to the other side. In New York alone it is estimated that not less than $25,000 a day are spent for drink—$75,000,000 in a year. If I cared more for the praise and approbation of labor's enemies than I do for the interests of labor, I would remain silent. We are seeking to reform existing evils; we must first reform ourselves."

These words have no uncertain ring. And they must

carry with them a powerful weight with the persons to whom they are addressed. That American mechanics, as a class, will before many years range themselves definitely upon the side of abstinence, or at least of great moderation in the use of intoxicants, and the grosser forms of intemperate indulgence be confined to persons of foreign birth or of a very low grade of society, we can scarcely doubt.

As to the light in which rumsellers regard their customers, we may quote the following story with which we have just

THE FOOLS' PENCE.

met, and which seems well worth repeating as apropos to one interesting phase of our subject:

A carpenter going home from his work with his tools on his shoulder went into a public-house with three pennies in his hand ready to pay for a drink. The landlady happened

to be engaged in chat with a neighbor, and failed to notice her customer. He waited a few minutes. The door was open, and the sound of a piano came from the house. The neighbor remarked:

"You have a piano, I see."

"Yes, a new one. It cost seventy guineas. My daughter is learning to play, and we have engaged one of the best musicians in the city to teach her."

"And you have new furniture?"

"Indeed we have the very best."

"How do you get all these things?"

"I'll tell you: it is the fools' pence that got them."

The carpenter looked at the money in his hand, while new thoughts passed through his brain. "Fools' pence!" he thought. "They are very well named. Here are three of them. But I fancy, madam, you'll get no more of mine;" and he turned on his heel and left the room, dropping his saved pennies back again into his pocket.

In the same connection is the following story, in which one of the effects of reform is amusingly indicated:

A man who had signed the pledge for a year and kept it faithfully, at the end of that time went into a dramshop. The saloon-keeper greeted him heartily, naturally looking upon him as one of his strayed sheep returned to the fold.

"What will you have to drink?" he asked.

"Nothing," answered the man; "I am not drinking."

"But your year is up?"

"That's a fact. And what's more, I've got a terrible bunch on my side through giving up drink."

"That's what you might expect. It don't do to knock off drink so sudden. You had better try a little old rye if you want to get rid of that trouble. If you go on with this foolishness you'll have just such another bunch on the other side."

"Oh, you think so, do you? Well, I hope I will. Here is the bunch." He produced and laid on the bar before the saloon-keeper's astounded eyes a bag containing fifty silver dollars. "It is just as you say: if I start drinking it will take

it away, and if I keep sober I will have another bunch as big in a year from now. I reckon, old fellow, I'll take the risk and keep sober."

CHAPTER XX.

ADVANCES OF TEMPERANCE LEGISLATION.

WE have, in preceding chapters, reviewed the various steps of the temperance reform, and described each of the successive measures adopted to banish intemperance from the land. Reform, like every phase of human progress, is always a question of effort and experience. Men have always to learn, through successive disappointments, the most effective methods of attaining any desired end. Personal propagandism in the temperance reform has been tried in a multitude of ways, with abundant temporary success, but never with the permanent success desired. Yet this method has not been without its useful result. It has given rise to a strong and healthy public opinion in favor of temperance, and thus has rendered comparatively easy a method of procedure which of old would have been next to impossible.

This method is that of legal restraint of the liquor-traffic, which has been settled on finally as the most promising means of defeating the rum power, while the whole strength of the temperance army is being concentrated upon this one point. Not that efforts to recruit the army have been given up. These are pursued as actively as ever. But it has become clearly apparent that the strong columns of intemperance cannot be overcome by inducing desertion from their ranks, and that victory can only be gained by an

assault in force. The ballot-box and the law are the weapons of this new assault.

The recent efforts at legal restraint of the liquor-traffic may be classed under several heads—those in favor of high license, those providing for town or county prohibition (local option), those favoring legislative State restraint, and those seeking prohibitory amendments to the State and National constitutions. The full story of these legislative proceedings is an extended one, but its essential features may be briefly given.

There are in this country a number of localities in which local option has been for years in operation, American counterparts of the Saltaire of England and the Bessbrook of Ireland. One such locality is Potter county, Pa., in which a prohibitory law has been in operation for many years, the people defeating every effort to repeal it. As one result thereof we may quote from Hon. H. W. Williams, a judge of the Supreme Court of Pennsylvania: "For the past five years the county jail has been fully one-half the time without any other inmate than the keeper and his family. Twice within the past ten years I have, at the regular terms of court, discharged the jury on the second day of the term, without its having been called to consider a single case of any description. The effect of this system is felt in many ways: taxes are reduced; the business of the criminal courts is greatly diminished; industry and sobriety take the place of idleness and dissipation; and intelligence and morality are advanced."

Other such prohibitive localities are the city of Vineland, N. J., the towns of Media, Pa., Millville, N. J., and Greeley, Col., and Edwards county, Ill. The records of these localities are similar to those of Potter county. Vineland, a city of over ten thousand inhabitants, reports its police expenses at seventy-five dollars a year, while the expense for poor

relief is practically nothing. A prominent glassmaking firm of Millville says: "Prohibition is worth to us as a firm at least ten thousand dollars a year in the general regularity of the men at their work." Of Edwards county, Ill., the clerk of court reported in 1878: "There has not been a licensed saloon in this county for over twenty-five years. During that time our jail has not averaged an occupant. This county never sent but one man to the penitentiary, and that man was sent up for killing his wife while drunk on whiskey obtained from a licensed saloon in an adjoining county."

Much more of the same general character might be quoted concerning these localities; and it seems evident that, apart from the importance of prohibition as a moral measure, its value from a business and governmental point of view is enormous. It seems somewhat surprising that many other localities have not long ago imitated these happy examples; but old institutions are proverbially hard to overthrow, and the liquor interest is one of great activity and strength. Recently, however, local-option legislation has sprung into great prominence, and is spreading over the country with extraordinary rapidity. If it continues its present rate of increase, it may eventually render State prohibition unnecessary.

As regards State action, the effects of the first wave of prohibitive legislation have passed away except in the case of four States—Maine, New Hampshire, Vermont, and Iowa. These retain prohibitory laws, but Maine is the only State in which there has been a persistent effort to enforce them. Recently, however, measures are being taken in the other States named to carry their laws into effect, and Iowa has been particularly active in this respect.

In several of the States high-license bills have been passed in recent years. These we may briefly describe.

The Massachusetts prohibitory law, passed in 1855, was repealed in 1868, and replaced with a license law, which worked so badly that prohibition of all but malt liquors was re-enacted the next year. In 1875 it was again repealed, and a license law enacted. This law makes several classes of licenses, ranging from $100 to $1000 for spirits and from $50 to $250 for malt liquors, and provides that the bar must be open to unobstructed view from the street. In addition, the law contains a local-option feature and limits saloons to one for every one thousand of the population.

In Nebraska the prohibitory law of 1855 was superseded by a high-license law in 1880, the license-fee being $1000 for cities of over 10,000 inhabitants, and $500 for smaller towns, with privilege of increase by the authorities. In Arkansas the license-fee is $700, the State receiving annually $300 and the county $400. Besides these there are other charges ranging from $50 to $200.

In Illinois a high-license law was enacted in 1883, the minimum license for spirituous liquors being fixed at $500, which the authorities are privileged to increase as much as they please. The minimum for malt liquors is $150, with the same privilege. The license fixed for the city of Chicago is $1000.

In Minnesota the license-fee is $500 for cities of less than 10,000 population, and $1000 for cities of over 10,000, with the privilege of increase at the option of municipal councils. The law is strict in other respects. Sale to minors, to school or college pupils, to habitual drunkards and intoxicated persons, and on Sundays is prohibited under severe penalties.

Missouri is another high-license State, the State fee varying from $25 to $200, the county fee from $250 to $400. In Mississippi the license-fee ranges from $200 minimum to $1000 maxinum, the sum charged being optional with the

authorities. For towns of over 1000 inhabitants the minimum fee is $300. In Florida the license-fee is $400. In Connecticut it may vary from $100 to $500 according to the decision of the county commissioners. The penalties for selling to paupers, or to drunkards when forbidden by the family, are severe.

In Michigan the license for the sale of wine and beer is $300; for spirits, $500, with severe restrictions on sale; while a bond of $3000 to $6000 for proper observance of the law is required. No sale is permitted on Sundays or on legal holidays, or from nine in the evening to seven in the morning, unless special permission to keep open till eleven in the evening and re-open at six in the morning is obtained. No screens of any kind are permitted. If a drunkard when arrested tells where he got his liquor, he is set free and the dealer prosecuted. Any wife or child injured in person, property, or means of support by an intoxicated person can sue the dealer or his sureties for damages. This law, as will be perceived, is to a certain extent prohibitive, and is said to work very well.

In Ohio the State constitution forbids license, while not prohibiting sale. The difficulty thus created has been avoided by laying a license-fee under the title of a tax, the tax for the sale of spirits being $200, and of wine and beer, $100. It has since been made $250 for all liquors. In Montana, recently admitted, the license-fees range from $180 to $500, according to the size of the town.

The Pennsylvania high-license law, enacted in 1887, fixes the license-fee at $500 for the larger cities, $300 for small cities, $150 for boroughs, and $75 for townships. It is very strict and severe in its requirements, and is prohibitory to the extent that the mere offering of the fee and the necessary bondsmen is not sufficient to obtain a license, the judges of the court of quarter sessions having discretion-

ary powers in the granting of licenses. This condition of the law had at first a remarkable effect in weeding out many of the law-breaking dramshops in the large cities of the State. By using the prohibition in the law the liquor-saloons in Philadelphia were reduced in 1888 to nearly one-fifth the number open in 1887. Only those were granted license whose record for quietness and observance of the law had been good, and there was promise of a considerable amelioration of the evil effects of intoxication in that city, particularly as the penalties for breaking the law are severe. Much interest is felt in the working of this new experiment in license, and its effect on intoxication as compared with that of State prohibition, which, as is well known, has never yet strictly prohibited in large cities. What will be the solution of this problem only time can solve, though it must be said that Philadelphians have no strong expectation of any considerable reduction in the "drink bill" of their city.

The most recent high-license law is that of New Jersey, passed in 1888. In this the license-fees range from $250 to $100, according to the size of the place. Like the Pennsylvania law, it contains a strict Sunday-closing requirement, which promises to be effective, as the punishment for its infraction is severe. But its most important element is a local-option section, which will in all probability result in the enactment of prohibition in several counties of the State.

Vigorous efforts have been made to enact a high-license law in New York, and bills passed the legislature in 1887 and 1888, but in both instances were vetoed by the governor. These vetoes, however, cannot be held to have been very injurious to the cause of temperance, since the bills passed were by no means radical in their requirements, and seem to have been intended "for revenue only."

In the States not named low license still prevails, though in most of them legal efforts have been made to restrict intemperance. But the laws enacted, not being enforced, have been of little utility. It remains to be seen what will be the effect of high license in reducing the number of drunkards. The evidence concerning it is contradictory, but the balance of testimony seems to show that it has as yet had very little efficacy in this direction. The strict laws of Nebraska, Michigan, Minnesota, and Pennsylvania may prove to have a considerable value in favor of temperance, but if so it will be through the operation of their restrictive and prohibitive features, and not as a necessary result of high license pure and simple.

Of the law of Nebraska it may be further said that it requires a bond of $5000 to pay damages arising from the infraction of the law, while sale to minors, Indians, insane persons, or habitual drunkards, or on Sunday or election day, is strictly forbidden, and the dealer must pay all damages arising from his traffic, support all widows, orphans, or paupers produced through the operation of his business, and pay all expenses of prosecution. An unique feature of the law is that no treating is permitted, any one who treats or accepts a treat being liable to fine and imprisonment. This peculiar feature also exists in the low-license law of Nevada. No one in that State is permitted to treat or give liquor gratuitously in a barroom or saloon under penalty of a fine of from $4 to $20 and imprisonment for from two to ten days.

Partially prohibitive laws exist in a number of the States. Ohio prohibits the sale of liquor within twelve hundred yards of an asylum for the insane or feeble-minded; Dakota, within four miles of the State University; Arkansas, within ten miles of Arkadelphia College; Rhode Island, within four hundred feet of any public school; Mississippi,

within five miles of many colleges, schools, and churches; while sale to minors, to habitual drunkards, on Sunday, etc. is prohibited in a number of the States. The most peculiar and effective of these partially prohibitive laws is the "Four-mile Law" of Tennessee. This makes it illegal to "sell or tipple any intoxicating beverage within four miles of an incorporated institution of learning in this State," while any common or district school may be incorporated by charter.

It is required, however, that the chartered school shall be outside of an incorporated town, and the unexpected consequence has been that about one hundred towns have surrendered their charters, so as to come within the provisions of the law. Thus, a measure which seemed comparatively harmless in its bearing upon liquor-sellers has been converted almost into one of State prohibition. Liquor-dealers have been forced to move from town to town as one locality after another came under the provisions of the law, and it seems as if they would eventually be driven in a body from the State.

CONSTITUTIONAL PROHIBITION.

The form taken by recent prohibitive legislation is that of amendments to the constitutions of the several States. In this direction some decided progress has been made, some of the States having adopted this principle, while others have amendments awaiting the popular vote.

The first State to pass a law of this character was Kansas. In 1880 the State constitution was amended as follows: "The manufacture and sale of intoxicating liquors shall be for ever prohibited in this State, except for medical, scientific, and mechanical purposes." A bill to make this amendment effective was passed by the legislature in 1881.

The amendment, when first proposed, was treated with derision, and even voted for as a "good joke" by certain persons who never dreamed that it would pass. Yet the canvass was very active and exciting. "The various temperance organizations redoubled their activity. The Woman's Christian Temperance Union awoke to new energy and did effective work, its speakers visiting the most dangerous districts and communities. In one instance its members went

A Drunken Cow-boy.

to a frontier town inhabited mainly by 'cow-boys'—a species of human animal that lives mainly on horseback, makes the fiercest of fire-water the staff of life, and considers a

daily fight with revolvers and knives a necessity of existence—where a man attempting to speak on temperance had been egged away from the town; but thither woman went, delivered her speeches without molestation, and returning, was able to report, 'I came; I spoke; I conquered.'" The amendment was carried by a majority of 7998. The law went into effect May 1, 1881. "In some of the largest cities the last night in April was a scene of the most disgraceful debauchery, but the next morning saw a general closing of saloons, even Leavenworth, the metropolis of the State in beer-saloons, as well as in more creditable respects, closing almost half its beer- and whiskey-dens, while in some cities not an open one was to be found."

A story is told of liquor legislation in Kansas at an earlier date which is worth repeating. The incident in question occurred in 1867, during an effort to amend the license laws of the State. A temperance convention was being held at Topeka, the State capital, whose members were making an effort to induce the legislature, then in session, to pass a more stringent license bill. Topeka lies on the east side of the Kansas River, while the railroad comes in on the west side. At that time the river was so swollen that the bridge had been carried away, and the temperance delegates were obliged to cross in boats. The license bill, which had been introduced into the legislature at the instance of these advocates of temperance, showed such evident signs of passing that the friends of the liquor-traffic became alarmed, and hastily telegraphed to Leavenworth the story of the impending danger. Quickly taking the alarm, a whole carload of liquor-sellers and their patrons set off in all haste from Leavenworth, deeming it of the highest importance that the members of the legislature should be "seen" without delay.

They duly reached the dépôt, full of hope, whiskey, and

enthusiasm, but, to their dismay, they found not only that the bridge had vanished, but that during the night the ice had broken in the Republican Fork River and was rushing down the Kansas at a rate that rendered crossing impossible. No money could induce a boatman to attempt the passage of the raging stream. The baffled rumsellers "fumed, raved, and swore worse than a certain famous army in Flanders." It was all in vain. There they stood in full sight of the State-House, while the ice ran past and the bill went through its several stages with large majorities, and was signed by the governor.

Back went the discomfited liquor-advocates to Leavenworth, while the temperance delegates held a grand jollification, "and all went merry as a marriage-bell"—except in the Leavenworth train.

This bill declared that no license should be granted except on petition of the majority of the adult male and female population of the district or city ward. It is notable as the first enactment according to woman a voice in the restraint of that traffic from which she has been the severest sufferer.

The next constitutional-amendment prohibition vote was taken in Iowa on June 27, 1882. Here, as in Kansas, the women took a prominent part in the canvass. Miss Willard says that by 9 A. M. the bells of Iowa called the "Bands of Hope" to their appointed rendezvous, while the church-bells summoned to prayer and women gathered to devotional services. Wreaths of evergreens draped the polling-places and garlands of flowers encircled the voting-box, while the following mottoes were displayed: "For God and Home and Native Land!" and "Brothers, Vote to Protect our Homes!" The active efforts of the Woman's Christian Temperance Union doubtless aided much in securing the large majority of 29,759 in favor of the bill. The State

has a considerable foreign population, but many Germans, Swedes, and Norwegians are said to have voted for the bill.

Unfortunately, all this earnest effort was wasted. The legislature had permitted clerical errors to creep into the bill, which killed it when submitted to the Supreme Court, and the people of Iowa were left to "fight their battle over again."

In 1883 a similar amendment was submitted to popular vote in Ohio, and carried by a majority of 82,214, yet was lost through failure to receive the required "majority of all persons voting for State officers." In the next year the people of Maine voted on a like measure, and carried it by a majority of 46,972, a very large one for that State.

The next effort in this direction was made in Rhode Island. The original prohibitory law of this State having been repealed in 1863, prohibition was re-enacted in 1874, and was again repealed the following year. In 1884 the legislature adopted as an amendment to the constitution the following: "The manufacture and sale of intoxicating liquors to be used as a beverage shall be prohibited. The General Assembly shall provide by law for carrying this article into effect."

This amendment was adopted in 1886 by the vote of the people, with a majority of 5883, but was repealed in 1889 in favor of license.

The success thus attained aroused the friends of temperance generally, and during 1886 the question was brought before the legislatures of no less than fifteen States. Seven of these State legislatures—those of Connecticut, Pennsylvania, Michigan, Oregon, West Virginia, Tennessee, and Texas—voted by large majorities to submit the question to the suffrage of the people. Likewise, in the year 1888 the legislatures of Massachusetts and New York have passed similar bills.

In four of the States in which the measure was passed by the legislature the amendment came up for popular vote during 1887, and was lost in every instance. In Michigan, which voted first on the measure, the bill was defeated, with an adverse majority of 5935. The vote in Texas was taken on the 4th of August, with an adverse majority of 91,661; in Tennessee on the 29th of September, with a majority against the amendment of 27,733; and in Oregon on the 8th of November, with an adverse majority of 7985. The adverse vote in West Virginia was given in November, 1888. In Connecticut, Pennsylvania, and Massachusetts the proposed amendments have been since submitted, and have met similar popular adverse majorities. Constitutional prohibitive amendments therefore now exist in four States only—Kansas, Maine, and the two Dakotas.

It may be further stated, to close the review of this phase of our subject, that as early as 1860 a prohibitory constitutional amendment was brought before the legislature of New York. It was passed by both houses in the session of 1861, but vanished from sight under the clouds of war. In Michigan, in 1850, a constitutional amendment prohibiting license was passed by popular vote, while similar action was taken by Ohio in 1851. The laws to sustain these amendments, however, proved non-effective, and the sale of liquors is now permitted in both States named.

An effort to amend the Constitution of the United States by a prohibitory article was made by Hon. Henry W. Blair of New Hampshire in December, 1876. In this proposed amendment the manufacture and sale of spirituous liquors were to be prohibited after the year 1900, but beer and wine were exempted. It has since been offered in the Senate, of which Mr. Blair is now a member. Bills for total prohibition have been offered by Senator Plumb of Kansas and Representative White of Kentucky. At present the tem-

perance party is exerting all its strength in favor of such an amendment to the National Constitution as the only means to avoid the many difficulties which surround the enforcement of State prohibition.

CHAPTER XXI.

THE LIMITATIONS OF LOCAL OPTION.

THE measures in favor of local option seem more promising than those favoring State prohibition, if we may judge from the rapidity with which this method of restriction has spread in recent years. The principle, indeed, has been adopted so widely in some States as to amount almost to State prohibition. And it is remarkable that this is particularly the case in the South, a region which used to be looked upon as a stronghold of dram-drinking. No prohibitory law has been passed by a Southern State, but the "Four-mile Law" of Tennessee and the local-option laws of Georgia and some other States have rendered these States to a considerable extent prohibitive.

Laws of this character are, indeed, to some extent necessary as defensive measures in the South. The large negro population of that region with its excitable temperament renders the free use of whiskey dangerous. This is clearly seen by all long-sighted men, and many Southerners who are not personally opposed to the liquor-traffic advocate its abolition as a measure of precaution. They justly hold that the uneducated negro, if set on fire by strong drink, might prove a highly dangerous element of the community. This feeling played an active part in the recent efforts at prohibitory legislation in the South, which met with the strongest opposition from the negroes, the defeat of constitutional prohibition in Texas and Tennessee having been due to the adverse negro vote in those States. The temperance reform from the first has made notable progress among the better classes of that section of the country, and the moral ele-

ment of the problem is very far from being absent from the Southern mind.

The story of local-option legislation in the States may be given in brief.

The first local-option law to be passed was that enacted by Kansas in the year 1867. The passage of this bill was the occasion of the liquor-sellers' discomfiture already described. It recites "that no license shall be granted to any individual to sell intoxicating liquors within the State until the party applying for the license shall present to the proper authorities a petition for the same signed by a majority of the adult citizens, both male and female, of his district, or, if in a city, the ward in which he proposes to engage in the business."

In 1871 the New Jersey legislature passed a bill giving local-option privileges to several townships. This privilege was extended to others in 1873. A local-option law was passed by Pennsylvania in 1872, but was subsequently repealed. The New York legislature passed a similar law, applicable to towns only, in 1872, but this was vetoed by the governor. The Connecticut license bill of the same year contains a local-option provision.

In 1873 several States took similar action. Maryland passed a bill giving local option to certain counties and districts. Kentucky passed a general local-option bill, under which a vote was taken in two hundred and fifty-nine towns, of which two hundred and seven voted against the sale of liquor. North Carolina, Mississippi, and Indiana passed similar bills, that of the latter State being soon afterward repealed. Alabama refused to pass a general law, but granted the local-option right to many towns, and subsequently to several counties. Tennessee passed a strong law, but it was killed by the governor's veto.

In 1874, Oregon passed a local-option bill, and Georgia

prohibited the sale of liquor in forty different counties unless two-thirds of the property-holders should agree thereto in writing. In 1875, Massachusetts passed a bill granting to the local authorities of towns and cities the privilege of giving or withholding licenses.

In 1877 a peculiar liquor law was adopted in Virginia. The State levied a tax of two and a half cents on every drink of spirits and half a cent on every drink of beer, and required that every drink should be registered by a bell-punch in street-car fashion. High expectations were entertained of financial prosperity from this measure, and Louisiana and Texas passed similar bills. But it quickly proved that bartenders could beat car-conductors in doctoring the punch; the revenue from it rapidly decreased, and it was soon abandoned.

The years 1881 and 1882 were marked by very active liquor legislation. Some measure favoring prohibition was considered in nearly every State of the Union. In Massachusetts a prohibitory law very nearly passed. In Connecticut the local-option law was made more stringent. General local option was defeated in New Jersey and Delaware, but the county local-option provisions were extended in Maryland, and fifteen of the twenty-four counties of the State came under prohibition. In Virginia the judges were given discriminating power in granting licenses. The legislature of North Carolina passed a prohibitory law, which was afterward submitted to the vote of the people and rejected. South Carolina, Georgia, Alabama, Florida, and Louisiana passed more or less prohibitory local-option laws. Arkansas passed a bill giving local option to the inhabitants residing within three miles of any institution of learning. In 1882 sixty-two of the seventy-five counties of that State voted against license. Kentucky in 1882 refused to enact a general law, but passed many local prohibitive bills. Since

that date other States have enacted local-option laws. The high-license law of Illinois contains a local-option feature, since it provides for prohibition on the petition of the majority of voters of any county or township. Recently, Missouri and Michigan have passed bills providing for county local option, and Ohio for township local option. Similar laws exist in West Virginia and New Jersey and in the Territory of Dakota.

All this indicates an extraordinary strength in the prohibitive sentiment at the present day. Six States—Maine, New Hampshire, Vermont, Rhode Island, Iowa, and Kansas—strictly prohibit all manufacture or sale of liquor within their territory. Constitutional amendments to the same effect are pending in several other States, while a number of others have enacted stringent high-license bills. Many of the States have passed local-option bills, and these have been taken advantage of to a most encouraging extent.

Of the local-option States, the first to be named is Georgia, since in this State the sale of liquor has been prohibited in one hundred and eighteen out of its one hundred and thirty-seven counties, thus amounting to nearly complete State prohibition. In Kentucky over forty counties and many towns and districts are under prohibition. In Arkansas, West Virginia, Mississippi, and Florida two-thirds of the territory is under prohibitory law, and more than half of it in South Carolina and Alabama. Prohibition also exists in large districts of Virginia, Tennessee, North Carolina, and Missouri, and in many counties of Maryland, while in the North many towns of Massachusetts, Connecticut, and Illinois, and counties of Michigan and Dakota, have "gone dry." In 1888 thirty-three counties of Michigan adopted prohibition, but this action has been negatived by the Supreme Court of the State, which has declared the local-option law unconstitutional. During the

same period Missouri "went dry" in forty-nine counties out of eighty-two voting, and in thirteen towns out of twenty.

The local-option counties include several State capitals, embracing the cities of Atlanta, Ga., Raleigh, N.C., and Jackson, Miss. Of these, Atlanta is a city of considerable size, having more than sixty-five thousand population. The law there has been since repealed, but the size of the city renders its effect while in operation a matter of interest and importance. Rev. Theodore L. Cuyler thus describes his experience there: "A gentleman of my congregation has been staying for six months at the Kimball House. He is a retired merchant, a very wide-awake, earnest, keen-eyed man. He knows the South, for he has lived there. He met me at the station, and as he walked with me to the hotel he said, 'I have studied this thing for myself; I know it, and I assure you from my own personal observation, though I have never been engaged in the temperance cause, that prohibition in this city is a complete, indisputable success. Of course, liquor is brought in from towns on the line of the various railways in which there is no prohibition—Griffin and Greenville and what are called "wet places." Those who wish to have it in their houses may import it by the jug or keg, and there is some drank there; still, the open saloon is a thing of the past.' I talked with a colored student in one of the universities of the South, and he said, 'You will have an opportunity to see for yourself while you are in Atlanta. Drinking among my people in Atlanta is almost obsolete; not having the temptation of the barroom, our colored people cannot find it, and they have come not to want it; the change in the habits, tendencies, and desires of our people has been most wonderful in that city since the extinction of the dramshop."

Recently the prohibitive law of Atlanta has been repealed, and a $1000 high-license law substituted. As one result of

this change, we are told that the arrests for drunkenness and disorderly conduct during three months under high license have been 1457, as compared with 879 for the same period under prohibition.

It has not been sought in the foregoing pages to give the minor details of temperance legislation in the several States. We need but say here that Sunday-closing and "civil-damage" laws have been passed in many States, while in some States all temperance legislation has been defeated. As a whole, the victories of the temperance cause have been sufficiently numerous and important to hold out great hopes for the future of this reform. The advocates of temperance have learned highly useful lessons during their sixty years' experience, and, though the moral-suasion method has been by no means abandoned, the legal-restriction system has become generally adopted as the only rapid method of bringing the reign of intemperance in our land to a decisive termination.

It is necessary here to speak of two important recent decisions of the Supreme Court of the United States which bear directly upon the question of the enforcement of State prohibition. A suit was brought in 1887 by the brewers of Kansas against that State, on the plea that they had been illegally deprived, by the operation of the prohibitory law, of the use of their property. The court decided against them, declaring that they had not been deprived of any actual property, and that no one had the right to use his property in furtherance of what the law declared to be a nuisance.

This decision is highly favorable to the enforcement of prohibitory law, but a decision rendered on March 19, 1888, has an opposite bearing. This was on an appealed case from Iowa, whose prohibitory law forbids the introduction of liquor into that State for sale, and the Chicago and North-western Railroad had, in consequence, refused to

transport it thither. The case was decided adversely to the law, the court declaring that under the Inter-State Commerce bill no railroad company can refuse to transport goods which are permissible articles of commerce under the laws of the United States. This renders it possible to introduce liquor into the States in despite of the State law; and when once there the difficulties of sale thereof become very much reduced. This decision has produced a strong feeling in favor of working for national prohibition.

TEMPERANCE IN POLITICS.

In the early days of temperance legislation no distinct political issue was made, action being confined to the pressure of public opinion on the several State legislatures.

Action in favor of a Prohibition party was taken in 1867 and 1868 in Pennsylvania, Illinois, Michigan, and Ohio, and in 1869 the Right Worthy Grand Lodge of Good Templars, in session at Oswego, N. Y., issued a call for a national prohibition convention. Previous to the meeting of the convention (September 1, 1869) a State Prohibition party was organized in Ohio and a full State ticket nominated. The national convention was attended by nearly five hundred delegates, adopted a strong temperance platform, and organized a "National Prohibition Party" pledged to work for the entire suppression of the traffic in intoxicating drinks.

In February, 1872, a convention was held in Columbus, O., for the nomination of Presidential candidates, the ticket chosen being—for President, James Black of Pennsylvania; for Vice-President, Rev. John Russell of Michigan. The second nominating convention assembled at Cleveland, O., in May, 1876, and selected Hon. Green Clay Smith of Kentucky as candidate for President, and Hon. G. T. Steward of Ohio for Vice-President. In June,

1880, the third convention assembled, also in Cleveland, and nominated Hon. Neal Dow of Maine for President, Rev. H. A. Thompson of Ohio for Vice-President. The fourth convention assembled at Pittsburg, Pa., on May 21, 1884. The nominations announced were Hon. John P. St. John of Kansas for President; Hon. Wm. Daniel of Maryland for Vice-President. The fifth convention was held at Indianapolis, Ind., on May 30 and 31, 1888. Gen. Clinton B. Fisk of New Jersey was nominated for President; Dr. John A. Brooks of Missouri for Vice-President. In 1872 the total Prohibition vote was 5608, principally cast by Ohio, Pennsylvania, and Michigan. In 1876 the votes numbered 9759, from seventeen States. In 1880 there were cast 11,640 votes, some few of them by Southern States, though the Gulf States yet kept aloof. 1884 showed a remarkable change. Nearly every State in the Union now cast its quota of Prohibition votes, and the total ran up to the promising amount of 151,070. In 1886 the Prohibition party ran a separate State ticket in twenty-five of the States, with a total vote of 286,314.

This presents a very favorable showing for the future of the party in view of the fact that the great majority of the temperance men of the country ignored the ticket from fear of throwing away their votes, and the parallel fact of the marked development of prohibitive sentiment within more recent years. The party has passed the period of insignificance, has become a disturbing element in the political situation, and is beginning seriously to affect the equanimity of the existing party organizations. The temperance vote is rising like a cloud on the political horizon, and threatens to sweep away all existing conditions with its rainfall of cold-water ballots.

In opposition to the Prohibition party there exists an organization known as the "Beer-Brewers' Congress," formed

in 1862, and annually holding sessions in different cities of the country. This association is a political as well as a trade organization, one of its purposes being to oppose "the progress of the prohibition cause;" another, to resist "taxation that would cripple the beer trade."

Considerable legislation in favor of the beer interests has been gained through the action of this association, and its opposition to the temperance cause has been bitter and decided. The efforts to popularize lager beer have been persistent, and have certainly had a remarkable measure of success. Some of the arguments in its favor, given by a party of legislators after a visit to a large brewery in Boston, were the following, instigated by a grand feed and a superabundance of foaming beverage. One speaker remarked, "*I am almost too full for utterance*," but "I think lager beer

Too Full for Utterance.

is doing more for temperance than are the laws." He claimed that a five-cent loaf and a quart of beer were of more benefit to a man than three five-cent loaves and a pot of tea. Others

decided that beer was a great institution for the temperance cause and the interests of Massachusetts, and hoped that it might become the popular drink of New England.

In addition to the Beer-Brewers' Congress, other combinations of liquor-sellers have been from time to time formed, and nearly every State has its local associations banded against prohibition. "The Constitutional Defence Association of America" was organized in 1886, with its headquarters in Philadelphia and officers in all the principal cities of the Union. In October, 1886, a convention of distillers and brewers and of wine-, spirit-, and beer-dealers met in Chicago and organized the "National Protective Association." This assesses every distiller, brewer, and dealer according to the amount of his business, with the purpose of raising funds for a bitter fight against prohibition. At the same time it may be remarked that the Prohibition party is now exceedingly active, and promises to poll a heavy vote in the coming Presidential election. The armies of liquor and no-liquor are marshalled and in the field, and the great battle at the ballot-box is fully under way.

PROHIBITION ABROAD.

The prohibitory legislation in the United States has been paralleled in Canada by a marked activity in the same direction, under what is known as the "Scott Act." This is a bill introduced into the Canadian Parliament in 1878 by Hon. R. W. Scott, the enactment of which forms an important era in the history of temperance in Canada. Its legality has been fully tested by the supreme courts of the provinces, and an appeal against it which was carried to the judicial committee of the Privy Council of Great Britain has been defeated. It stands at present, therefore, as the established local-option law of Canada.

Under its provisions one-fourth of the electors in any city

or county may petition for the privilege of a vote on license in said city or county. If a majority vote be cast against license, prohibition is adopted and must remain in force for at least three years.

The need of such a law seems very evident, if we may judge by the rapidity with which it has been put into effect. At present in nearly half the counties of the whole Dominion from Nova Scotia to the region beyond Manitoba liquor-selling stands prohibited by the votes of the people. Prohibition of sale to the Indians in all the Canadian reservations and in the vast territory of the Hudson's Bay Company has long been rigidly enforced.

If we consider the state of affairs on the other side of the ocean, no equal progress of the general or local prohibitive principle can be found in any country, with the exception of Sweden. In England an effort to pass a local-option bill in Parliament has been diligently but vainly made for more than twenty years.

In 1864, Sir Wilfred Lawson brought a "permissive bill" into the House of Commons. Year after year efforts have been made to carry it through, yet it remains to-day among the "unfinished business" of that notable body. In 1879 there was offered a local-option resolution, which likewise failed in two sessions, but was passed by the new Parliament of 1881. Confirmatory motions have been carried since, and the general election of 1885 gave a large majority in favor of local option. Yet the existing Parliament seems to have been too deeply occupied with other prominent questions to give the necessary attention to temperance legislation, and the permissive bill has not yet been reached. It has gained such strength, however, that it cannot be left much longer on the waiting list.

As we have previously said, local prohibition has been attained in many districts of England, Ireland, and Scot-

land through proprietary action. In addition to those already named this principle had been adopted by 1869 in fourteen hundred and fifty-six parishes of the province of Canterbury, containing two hundred and thirty thousand inhabitants. It obtains also in numerous parishes elsewhere in Great Britain and Ireland. With the existing strength of the temperance sentiment it cannot be doubted that the passage of the permissive bill would be followed by a very widely-extended adoption of local prohibition in Great Britain.

Elsewhere in Europe—as in France, Belgium, Holland, Germany, Switzerland, Sweden, Norway, and Russia—the temperance reform is arousing much interest, while it is in active development in China and Japan and many islands of the Pacific and Indian oceans. In Africa efforts have been made to protect the natives from the ravages of strong drink furnished them by soulless traders; and throughout the world, indeed, the temperance cause is moving steadily onward.

Yet America still continues the centre of its rapid development. The only active measures in favor of temperance in Europe are those existing in Great Britain and Sweden. Intemperance is on the increase in most of the other countries of Europe, but we can with some reason hope that ere long its intolerable burden will be so severely felt as to rouse the moral section of the population to strenuous efforts for its abolition.

CHAPTER XXII.

PROHIBITION WILL PROHIBIT.

WHETHER Prohibition does prohibit is a question of very considerable interest, and has excited abundant debate, pro and con., with little indication of an early settlement of the controversy. The dispute belongs to that peculiar class of problems in which each side of the argument seems so strong that the reader who confines himself to either side must deem it definitely settled in favor of that side, while he who reads both is apt to find himself in a quandary, and cannot help thinking that one or the other of the contestants must have seriously deviated from the truth.

Yet to examine the question more closely is to find that the argument is one that may readily present two strong sides. Prohibition does prohibit—in certain localities and at certain periods. Prohibition does not prohibit—in other localities and at other periods. Such seem the true answers to the query, and the arguments appear to have been based very largely on local instances.

So far as present indications go, local-option laws are carried out better than State prohibitory enactments. Such we might naturally expect to be the case. When a town or county adopts prohibition, it is in consequence of a very strong local anti-license sentiment, and the majority of the inhabitants will take a lively interest in the support and

execution of the law. When a State adopts prohibition, there can scarcely fail to be many localities of anti-prohibition sentiment, so that the law, while easy of enforcement in some districts, may prove very difficult in others.

Again, the question of time is an important one in this consideration. The first passage of such a law is likely to throw the liquor-dealers into a state of dismay and to cause a hasty retreat, while the officers of the law are as likely to be roused to a strong sense of duty and to become actively vigilant. A similar vigilance will also be manifested by the citizen advocates of the law. Hence, when a prohibitory law is first enacted, whether it be local or general in character, it is very apt to be enforced with considerable vigilance and completeness.

But as time passes new elements of the situation come into play. Liquor-sellers recover from their temporary dismay, devise schemes by which the law may be evaded, and smuggle liquor into localities where there is a sufficient demand to justify the risk. At the same time, the vigilance of law-officers and the direct interest of citizens are likely to diminish, the continual struggle with law-breakers grows wearisome, and to some extent the secret infraction of the law is winked at. Eventually, in many cases, the law becomes more or less of a dead letter, the officials desist from efforts to execute it, the public grows careless or tolerant, and liquor may emerge from its secret caverns to the light of day and be sold openly in defiance of the law and its officers.

Such has been the experience in every State that has yet passed a prohibitory law—even in Maine, where the law is most stringent and the support of it most earnest. In the cities of Bangor and Portland to-day the Maine liquor law appears to be somewhat openly defied, and rum and beer to be ready for any one who will take the trouble to ask for

them. Yet that this fact indicates the failure of the Maine law cannot be affirmed. Bangor and Portland and the other places in which liquor is thus sold constitute but a portion of the State. In the small towns and villages and in the country districts the law is admitted to be very effectively enforced, and temperance prevails in Maine to a much greater extent than might be supposed from the statements of those who have observed certain localities only and ignored the remainder of the State. This view of the case applies with equal force to other States in which prohibition is the law, and, though nowhere has liquor been absolutely banished, yet in all such localities the amount of drunkenness, with its bodyguards of crime and disease, has been very sensibly diminished.

The actual condition of affairs, now and formerly, in the prohibition districts can be best shown by the evidence of eye-witnesses, and to this evidence the remainder of the present chapter will be devoted.

In regard to the State of Maine, the statements on record are so numerous and lengthy that we shall not ask the reader to examine them in detail, but shall confine ourselves to their salient points. In 1881 the *Toronto Globe* sent two intelligent reporters to Maine for the purpose of making a general examination of and a thorough report upon the workings of the law. One of these gentlemen was a Prohibitionist in sentiment, the other an anti-Prohibitionist. The report of the former was very much in favor of the law; that of the latter, from which alone we quote, showed a condition of affairs in many respects satisfactory. His conclusions are as follows:

"That in the cities the law has been a partial failure, so far as uprooting the traffic or even the suppression of open bars is concerned.

"That this failure has been greatly exaggerated by quot-

ing exceptional places or periods as typical of the whole State, and by the ingenious perversion of statistics.

"That, nevertheless, even when laxly administered, the law has decreased the volume of drinking, and done much to make the practice unpopular and disreputable.

"That by the admission of both parties it has driven all respectable men out of the traffic.

"That the facilities for drinking are not presented in such a form or under such surroundings as to tempt those who have not acquired the drinking habit to do so.

"That in the rural portions of the State the Maine law has suppressed open drinking and reduced secret drinking to a minimum, and may, therefore, be considered as effective as any other measure on the statute-book.

"That the class of liquor-sellers who defy the law are the same class of men who, under a license system, would sell liquor without license.

"That too much has been claimed for prohibition, which of itself will not remove poverty, want, and degradation, which are frequently brought about by other causes than rum."

Others of his conclusions are—that abstinence has produced general prosperity, good order, and comfort, though those results are partly due to general moral progress; that the best elements of society strongly favor the law; that political influences have aided its infraction; and that thirty years' experience has created so strong a public opinion in its favor that no political party dares to oppose it. It is now the fixed policy of the State.

A statement of later date, and from an English source, occurs in a letter written by Mr. Duncan S. Miller, conductor of a company of Bell-Ringers, to the *Alliance News* of Manchester, Eng. He tells an amusing story of some of the devices of the liquor-favoring fraternity:

"A few days ago our engagements brought us for the first time into the State of Maine. Being all of us Alliance-men, we were most interested in coming to Portland, the metropolis and head-quarters of the Maine liquor law. We had not left the station one hundred paces before we were brought up in astonishment in front of a drinking-shop, in whose windows were bottles impudently ranged and labelled 'Cognac Brandy,' and others 'Hennessy's Gin.' Inside was every apparent drinking appliance. Twenty steps more, and another similar one met our astonished gaze, advertising lager beer and stout. Could it be that we saw double or that the much-vaunted Maine law was a dead letter? Puzzled and bitterly disappointed, we went to deposit our 'material' at the City Hall, and on entering its ground-floor we beheld, with amazement, twenty-three great beer-casks, full to the bung, these, of course, awaiting storage in the cellars beneath. Never was faith more tried. We couldn't believe what we saw, and began to doubt and mistrust all things mundane. Later I tackled a gentleman at the hotel tea-table, and, quite prepared to hit him hard about the fallacy and figment of prohibitory laws, referred sarcastically to the barrels under the very City Hall itself.

"'Yes,' said he, 'those are barrels of beer seized by the sheriff and awaiting condemnation by the commissioners, when they will be emptied in the sewer and the barrels sold.'

"I do admit I began to feel I had been sold too. 'How about those liquor-shops and bottles?' said I.

"'The shops are bogus, and the bottles probably filled with water, or, if real spirits, they dare not open them or "break bulk." You could only get non-intoxicants if you went inside.'

"Sold again! Another lesson in Sir Wilfred's art of not prophesying unless you know, and a confirmation of the axiom, 'Don't jump at conclusions.'

"Later still, our business took us by train from St. John's, New Brunswick, to Boston. At McAdam Junction, the last stop before entering the State of Maine from British soil, the agent of the refreshment-room came into the car and called out, 'Last place to get a drink, gentlemen, for many hours.' (By drink, of course, he meant beer or spirits.) Many rushed out, and a party of three young men returned with large flasks of liquor. We did not see this consumed,

THE MAINE TRAVELLER'S SATCHEL.

as, knowing they were transgressing, they took it by turns, during the seven hours we were travelling in Maine, to enter the retiring-room of the car, never failing to come out either wiping their mouths or 'licking their gills.' All this, then,

shows 'there is really something in it.' I feel there is a lot in it. Suppose it can be shown that in a dozen places in this big city drink can be got in an underhand, surreptitious manner; that does not prove the law is a failure, but the necessity for secrecy proves the power of the law. Let us have the same advantages in Old England that they have here."

As to the methods adopted for the illicit sale of liquor in Maine, we may quote from the Portland *Express:*

"In one saloon the reporter found an innocent-looking sink. No one would think for an instant that anything besides harmless Sebago water ever came from that faucet. A workman with a dinner-pail in his hand came into the saloon. He walked up to the bar, and, laying down his pail, requested the bartender to fill it. The dispenser of liquid walked over to that identical sink and filled the pail with foaming beer from that faucet.

"In another the barkeeper was bringing forth beer from a hole in the wall back of the counter. Suddenly a watcher rushed in and cried, 'Here dey cum!' Presto, change! In an instant the hole in the wall was covered with a picture of Washington crossing the Delaware. Glasses were thrown down a trap-door into the cellar, and when the deputies enter the smiling clerk is busily engaged in selling cigars.

"There is another where the customer sees only a cigar-counter and no person in charge of it when he enters. At the end of the room is a blank partition with a hole about six inches square in it, and a smaller peephole about a foot above. The customer walks to the hole, calls for his liquor, lays down his money on a shelf beneath the aperture. A hand takes the money and sets out the drink. That hand is all the customer sees."

What has been thus exposed concerning the operations of the law and the devices of its enemies applies equally to other Prohibition States.

In the Fairbanks scale-works were five hundred men busily engaged at very trying labor, "but I am told that these five hundred workmen really never taste a drop of either beer or gin. Their drink is water, their delight is tea. 'These men,' I ask, 'who rake the furnace, who carry the burning metals, and who stand about the crucibles,—can they go all day without their beer?'—'They never taste a drop, and never ask to have a drop. There is a can of water near them; they like the taste of water better than the fumes of ale, and do their work more steadily without such fumes.'

"In fact, I find that these intelligent craftsmen are the warmest advocates of the prohibitive liquor law. They voted for it in the outset; they have voted for it ever since. Every year of trial makes them more fanatical in its favor. Party questions often turn on these liquor laws, and these intelligent workmen always vote for those who promise to extend their operations.

"'You see,' says Col. Fairbanks, 'we are a nervous and vehement race. Our air is dry and quick, our life an eager and unsleeping chase. When we work, we work hard; when we drink, we drink deep. It is natural that when we abstain, we should abstain with vigor.'"

This favorable showing does not apply to all parts of the State. There are localities where liquor is sold with a certain degree of freedom. Yet if the liquor statistics of Vermont be compared with those of non-prohibition States, the reduction in sales appears very marked. Connecticut in 1870 paid, *per capita* of population, ten times as much liquor-tax as Vermont.

Concerning the operation of the prohibitory law of Kansas we have the following testimony from Governor Martin in his annual address of January, 1887: "A great reform has certainly been accomplished in Kansas. Intemperance is steadily and surely decreasing. In thousands of

homes where want and wretchedness and suffering were once familiar guests, plenty, happiness, and contentment now abide. Thousands of wives and children are better clothed and fed than they were when the saloons absorbed all the earnings of husbands and fathers. The marvellous material growth of the State during the past six years has been accompanied by an equally marvellous moral progress, and it can be fairly and truthfully asserted that in no portion of the civilized world can a million and a half of people be found who are more temperate than are the people of Kansas."

Senator Ingalls of the same State, himself not a Prohibitionist, said in February, 1888: "Prohibition is so rigidly enforced in Kansas that there is not an open dramshop or 'saloon' from the Missouri River to Colorado." He says that there is some illegal sale, but adds: "My disbelief in prohibition probably renders me a more disinterested observer of its results, and I do not hesitate to say that, though attended with some deplorable tendencies, it has been of great advantage to the State, both morally and from the material and economic standpoint. Very few of its citizens would willingly return to the dominion of the dramshop with its attendant crime, disorder, and social misery. Whether the people would prefer prohibition to high-license I am not sure, but between prohibition and free whiskey they would be practically unanimous for prohibition. . . . . Many intemperate men have been redeemed; the weak have been fortified; the young have been saved from temptation; the families of the poor have been better clothed, fed, and educated; and the social condition has been perceptibly elevated. The grocery-merchants and other dealers say that their bills are more promptly paid, and the records of the courts show a marked decrease in debt and crime. The predictions of its opponents have not been verified. Immi-

gration has not been repelled nor capital averted from the State. The subject is fast assuming national interest and importance."

In the words of another writer, "It is true some liquor is sold on the sly; so horses are stolen and men are murdered, while we have a law against each; but we now have liquor-selling, horse-stealing, house-burning on a level, and the thief, murderer, burglar, liquor-seller, and liquor-maker rank alike as violators of legislative law."

Of Rhode Island, when it was living under Prohibition, Governor Wetmore said in his 1887 address: "All things considered, I think it may fairly be said that as good results have been obtained in its enforcement as could have been reasonably anticipated; and as an evidence of this I may cite the official record of the police departments of the cities of Providence and Newport, whose statements, which I assume to be correct, indicate a large reduction of drunkenness and of that class of disorder and misery which intoxicants provoke and stimulate."

Of a Prohibition State of much longer standing, Iowa, Governor Larrabee says, in a letter dated April, 1887: "In eighty out of ninety-nine counties of the State prohibition is enforced, and in the remaining nineteen counties it is partially enforced. No property has been depreciated by its enforcement, as saloons make room for better and more legitimate business. The enforcement of the law has had no noticeable effect upon the people beyond causing a removal from the State of some incurable dispensers and perhaps incurable consumers. The effects of prohibition on the general welfare and habits of the people are decidedly wholesome." It is further stated that in fifty-five counties of Iowa there was not a single person committed to the county jail during 1886.

In respect to the States in which local-option prohibition

widely prevails a few statements will suffice. There is no occasion to multiply testimony where it is all of one complexion. An inhabitant of Denton, Maryland, writes: "There is not a drop of alcoholic stimulants sold in this county, and the contrast between the past and the present is a wonder to those accustomed to behold the scenes of only

THE LAST PRISONER.

a few years ago and now. Instead of wrangling, black eyes, and bloody noses, enmity and strife, drunken brawls and midnight debauchery, we have a peaceful and quiet community here and throughout the entire county. At the late

sitting of the grand jury for this county there was not a single case of assault and battery before them nor a single complaint of a violation of the public peace. Our jail is without a tenant, and has been for the past six months."

Another writer says: "In one county the jail had long been empty, when an aged negro appeared before the magistrate and swore that he was unable to support himself. He was sent to jail as a vagrant, and the sheriff gave him the key. He came and went as he pleased. He was the only occupant and his own jailer. I heard myself of another county whose jail stood empty for months at a time. The sheriff was accustomed to lock his vacant cells and retire to his farm."

Kentucky yields the following testimony as to the effectiveness of prohibitive law. Judge Bartlett of Trimble county some time ago refused to grant any licenses for that county, declaring "that in eternity no rumseller should hold up his license and say, 'Here, Lord, is my authority, signed by the county judge of Trimble county.'

"Now mark the result: To-day there is not a criminal case on the docket of Trimble county, not a criminal in the jail, not a pauper in the county, not a licensed barroom.

"Men ask what good will a prohibitory law do? Look at Anderson county, with its two whiskey-murders in one week; look at Jefferson county, with its forty or fifty murders a year, and five hundred and thirty-seven arrests in one city in the month of June last; look at Pulaski county, with her ten whiskey-murders recently; look at Scott, with her docket crowded; and then look at Trimble county, free from crime, and say whether you will put your hand into Judge Bartlett's against the license system or in favor of it."

The "United States Brewers' Association" say of the effects of prohibitory law these things: "The Association is opposed by a dangerous foe, who with a display of means

and power not only endeavors to hinder the development of our trade, but threatens utterly to destroy it."

From year to year afterward resolutions were passed bitterly to oppose these "fanatics," and to support no candidate, of whatever party, who had any leanings toward total abstinence. In 1874 the president of the society advised: "Repeal your present laws—they are useless; encourage and foster malt liquors and light wines, for they are the true medium of temperance.

"Urge upon your legislatures to abolish all prohibitory laws, and instead pass healthy license laws. Instead of condemning and prosecuting the saloon-keeper, punish the drunkards, refuse to recognize them as gentlemen, debar them from all society, disfranchise them at the polls, condemn them to sweep the streets of your city with chain and ball fastened to their feet. Make drunkards criminals, but not the honest producers and purveyors of a necessity of life."

In short, be as severe as you please with the drunkards, but let alone the honest "purveyors of a necessity of life" who have made these drunkards. It might have been well to call a convention of drunkards and find what they had to say in answer to this peculiar declaration of rights and privileges.

As to whether probibition prohibits or not, we may judge somewhat from the proceedings of the Brewers' Association in 1875, in which the president's declaration that "prohibition has failed and will ever fail," was followed by some damaging admissions in a speech by Mr. Schade.

"Very severe is the injury," he remarked, "which the brewers have received in the so-called temperance States. The local-option law of Pennsylvania reduced the number of breweries in that State from 500 in 1873 to 346 in 1874, thus destroying 154 breweries in one year. In Michigan it

is even worse, for of 202 breweries in 1873, only 68 remained in 1874. In Ohio the Crusaders destroyed 68 out of 296. In Indiana the Baxter law stopped 66 out of 158. In Maryland the breweries were reduced from 74 to 15, some few of those stopped lying in those counties in which they have a local-option law. We sincerely hope that the Maryland Democracy, which had yielded too much to the woman Crusaders, will take an early opportunity to eradicate that unjust law which permits the people of a portion of the State to be put under the tyranny and despotism of those fanatics.

"There is no doubt that the temperance agitation and prohibitory laws are the chief cause of the decrease compared to the preceding year. Had our friends in Massachusetts been free to carry on their business, and had not the State authorities constantly interfered with the latter, there is no doubt that instead of showing a decrease of 116,583 barrels in one year, they would have increased at the same rate as they did the preceding year."

All this does not look as if the association of brewers considered prohibition a failure. If they wish to convince the people of this, they had best carefully avoid all such dangerous weapons as figures. It is easier to settle the matter by persistently declaring that "prohibition does not prohibit."

As a fair flash-light photograph of the average prohibition situation in the State of Iowa may be related the following incident:

Rev. Sam Jones was riding upon a railway-train in Iowa, and fell into conversation with some of his fellow-passengers concerning the status and effects of Prohibition in that State. Some very excellent results of the law were mentioned, but suddenly a very portly passenger, of unmistakable nationality, spoke up and declared:

"Dot prohibition law ish der grandest farce vot vas effer berpetrated on any peebles!"

"What makes you think so?" queried Mr. Jones.

"Because I know dot. All dem trains vot coom agross der Shtate lines brings more liquor, unt a man can get so much drunk ash he bleese, unt der Shtate don't get enny refenue from dot drunk, too!"

"That must be a very good state of affairs for the liquor-dealers," said Mr. Jones.

"Vot mecks you tink dot?" quickly asked the German.

"Because," replied Mr. Jones, "if they can sell more liquor now, and can also save the heavy license fees, it stands to reason that they should prefer the prohibition law."

"Vell, I don'd know so mooch about dot!" dubiously responded the other party.

"Oh, I thought you knew all about it," said Mr. Jones.

"I reckon I do know. Don'd I live twelf years in dot Shtate mineself? But just now I go right away from dot Prohibition Shtate; dot's vot's der matter."

"Where are you going?" persisted Mr. Jones.

"I go down by Illinois. I got a nice place down dere vere I can go back in pizness agin."

"What business were you in up here?"

"Who? Me? Up here? Oh, h——l, I kept a shaloon!"

Strong desire is a bad master. And when it is now raging through the land in a conflagration of death, consuming manhood, blighting womanhood, and threatening the destruction of home and state, our first duty is to extinguish, if possible, the whole system of the traffic.

Whether high license, under laws of proper stringency and with an honest endeavor of the authorities to execute these laws, will prove a suitable engine to extinguish the fire of intemperance, remains to be shown. Wherever tried hitherto, it seems to have been a failure, either through de-

relictness in the authorities, imperfection of the law, or an incurable evil in the whole principle of license. Where prohibition has been tried there is no question that it has proved satisfactorily effective in many localities. Where it has not done so, the fault in part lies with the authorities, in part with the ease of concealment of liquor in large cities, and the great difficulty in procuring evidence against the law-breakers, in part with the United States excise law, which permits transportation and sale in bulk.

Great as these difficulties are, none of them are insuperable. The secret dispensers of liquor in prohibition cities labor under a singular disadvantage, which renders their business a dangerous one and often leads to its detection, however deftly hidden. It would oftener do so did not the law-officers wilfully close their eyes and ears. This is the fact that their customers, though willing enough to do so, cannot be trusted to conceal the perilous mystery. Despite their efforts, the secret will ooze out at every pore of their bodies. Rum has a thousand tongues, and silence to it is impossible. The drunkard tells his story in every movement, in every word, in every look; and, though the man who sold him his rum may bury his business ten fathoms beneath the earth's surface, he sends out his living signs to reel through the open streets and exclaim in every movement, "There is good old rye to be had, 'on the sly,' not far away." This good old rye is a terrible tongue-loosener, and often lets out the rumseller's secret even while his boozy customer is doing his best to keep it intact.

There are many amusing anecdotes on record of the way in which rum reveals its presence, of which, as a relief to the serious tone of the present chapter, it may not be amiss to quote one or two instances at this point. The story is told of one gentleman who, coming home late at night and "half seas over," consulted with his inner self how best to

conceal this unlucky fact from his good lady, of whom he stood somewhat in awe. An idea struck him which he at once proceeded to put into execution.

His wife was asleep, and the problem might have solved itself had not the boozy fellow been too full of his scheme to let her sleep on. With drunken wisdom he woke her out of a sound slumber to ask, in as sober a tone as he could command, "Say, Susan, where'll I find the milk? I want a drink of milk 'fore I go to bed."

"It's on the cellar-way shelf," replied his wife, somewhat surprised at this request.

Down stairs he stumbled, fumbled about vainly in the dark for a while, and then called up again:

"Where'd you say the milk was?"

"On the cellar-way shelf, I told you."

He searched around again, getting out of temper as he stumbled over chairs and flattened his nose against door-posts. At length, considerably vexed, but striving to appear cool, he called up stairs,

"Susan!"

"Well?"

"Sure that milk's on the shelf?"

"Yes, of course it is."

"Well, then, is it tied up or is it layin' round loose?"

The cat was now decidedly out of the bag. The good wife did not need any further evidence as to how her thick-brained husband had spent the evening, or any better point for a Caudle lecture.

His confusion of ideas was little less than that of the inebriate who stopped at his house-door with his boon companion, and rang and rapped till he brought his wife's head to the window.

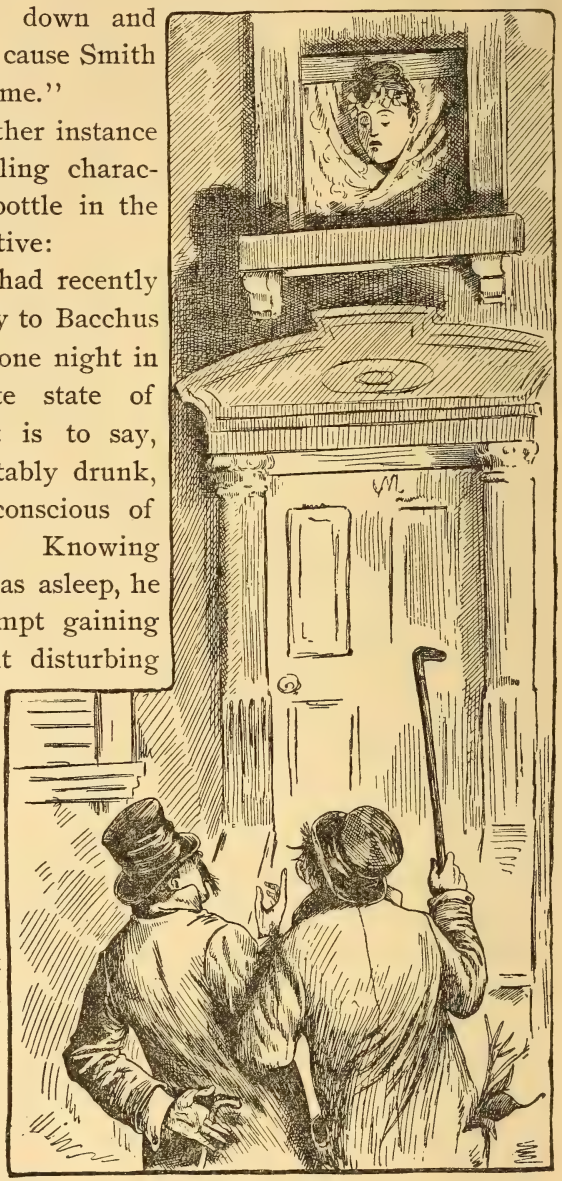
"Who is it making all that racket?" she demanded shrewdly.

"Dunno—hic—jis' who 'tis. Smith and Jones is both

down here, but they's got sort o' mixed. Jis' you—hic—jis' you come down and pick out Jones,' cause Smith wants to go home."

We have another instance of this tale-telling characteristic of the bottle in the following narrative:

A man who had recently become a votary to Bacchus returned home one night in an intermediate state of booziness; that is to say, he was comfortably drunk, but perfectly conscious of his condition. Knowing that his wife was asleep, he decided to attempt gaining his bed without disturbing her. He reached the door of the room without much disturbance. Here he paused and reflected, and it struck him that if he could safely reach the bedpost all would go well. Unfortunately, a cradle stood on the floor between him and the goal of his journey.



SMITH AND JONES.

"Coming in contact with this piece of furniture, over it he pitched in perfect booziness. Rising again, and striving to gain a position of equilibrium, he pitched backward over the cradle in an equally summary manner. Again he struggled to his feet, and went head-foremost over the bower of infant happiness. At length, with the fifth fall, his patience became exhausted, while the obstacle remained yet to be overcome. In desperation he cried out to his sleeping partner:

"'Wife! wife! how many cradles have you got in the house? I've tumbled over five a'ready, and here's another afore me.'

"It will suffice to say that he brought on his devoted head a curtain lecture that was in its way as bad as the cradles."

That "murder will out" is an old proverb which does not always hold good in practice. That "whiskey will out" might be offered as a companion proverb, and one which proves itself in a much greater percentage of instances. It is quiet and secret enough, indeed, in its legitimate home, in the bottle, but in its illegitimate home, the brain and body of the toper, it proclaims its presence to every one who passes.

As a further instance of this fact we may quote the following story: Two gentlemen imbibers, somewhat top-heavy, were on their way home from "the lodge." It was a bright moonlight night, and one of them called the attention of his comrade in this fashion to Luna's brilliancy:

"Did y'ever shee the sun zhine brighter?"

"The sun, you fool! Zhat's th' moon."

"Sh'pose I don't know zhe sun from zhe moon?"

"I shay it's the moon."

The dispute went on till, finally, they agreed to leave it to the first man they should meet. Coming across an individ-

ual a few minutes afterward, they propounded to him the momentous problem. He braced himself on his legs, pushed back his hat, and looked up at the shining luminary with a puzzled aspect of face. After a minute or two of observation, he replied,

"Dunno, gen'lem; guess you'll have to 'scuse me: I'm a stranger in the place."

The same point may be illustrated by the following anecdote:

Two students who occupied separate beds in the same room came home one night much the worse for their potations. They got to bed the best way they could, but, as it happened, both into the same bed. The following colloquy ensued:

"How're you gettin' on, Bob?" cried one.

"First rate, 'cept that there's another chap in my bed. How're you?"

"Why, it's queer, but there's a fellow in my bed too."

"Then let's kick 'em both out."

At it they went, until one of them was landed in the middle of the floor.

"How're you gettin' 'long now, Bob?"

"Why, I've kicked my man out. How're you progressin'?"

"Not very salubrious. My man has kicked me out."

CHAPTER XXIII.

THE PRESENT STATUS OF THE CONFLICT.

ONE of the serious features of this subject which the American citizen is called upon to consider is the organized character of the liquor traffic. It has learned by observation and the experience of other like iniquities in times past the virtue of presenting a solid front against its opponents. It has therefore adopted the sentiment, "In union there is strength." In the United States it has a national organization which is compact, courageous, and corrupt. Subordinate to this general organization are like associations of liquor-dealers in every State in the Union where they have a foothold. These latter are again subdivided into county and city organizations, and the whole trade is thus made a vast army of occupation and resistance. They occupy territory which is not their own, because, by the common law of the land, this country is dedicated to temperance and sobriety. They strenuously resist every effort for their dislodgment and banishment, and claim that they have a warrant in the doctrine of "personal liberty" for all of their nefarious business. This doctrine, however, has recently, and we hope finally, been exploded by the Supreme Court of the United States. The decision that "no man has a natural or constitutional right to sell liquor" in this country has effectually established the truth which temperance-men have so long been declaring; that is, that the right to sell liquor is simply a permissive

right, that it does not inhere in the conditions of citizenship, and that no man may claim such a privilege except as a favor from a complaisant community. Surely, after such a decision, so plainly announced by the highest court in the land, we should hear no more of that fiction of the politicians and the liquorites known as "the personal-liberty argument against Prohibition."

It is a question that may one day become as prominent as it is important, whether these combinations of liquor-dealers, having the purposes which they so boldly express, are not unlawful and criminal?

When the Ku-Klux Klans of the South were organized for the purpose of nullifying certain laws of Congress, that body by solemn enactment declared the Klans criminal organizations, and set about to suppress them, using both the civil and the military arms of the Government. Now, in times of ordinary peace these liquor-dealers throughout the land are more solidly organized than were the Ku-Klux Klans, and for identically the same purpose. They advertise openly that they propose to nullify, as far as possible, all laws made to suppress their traffic; that they will pool their interests and their money to defend their associates in the most flagrant violations of said laws; that they will use money and intimidation to debauch the suffrage and to bribe legislation. Recent events have shown that they are willing to resort to assassination, arson, dynamite, and wholesale murder. In no other country would such a combination with such purposes be tolerated as it is in this. It is not only possible, but very probable, that the time is not distant when the people will turn their attention to these combinations; and *when they do* there will be a fearful day of reckoning for these braggart outlaws and defiant debauchers.

In some parts of the Union they have boldly defied the authorities to enforce the laws. In Cincinnati a large meet-

ing of the city saloon-keepers passed resolutions boldly notifying the mayor that they did not propose to obey his proclamation commanding them to close their saloons on the Sabbath day. It was only when Governor Foraker authorized the mayor to use all the force at his command to vindicate the statute that these brazen fellows slunk behind their barred doors and gave an enforced respect to the law.

In Milwaukee a German newspaper coolly, in its editorial column, informed the authorities that there were fourteen thousand armed and equipped Germans in that city ready to resist to the blood any endeavor to enforce the Sabbath-closing law against the saloons of the city.

These are only specimens of the work these liquor associations are organized to undertake. In other localities similar difficulties have been encountered in the enforcement of the like laws, and it is a growing question how long the patience of the American people will tolerate these things.

It is one of the significant features of this conflict between the law and the saloons that the lawless element is largely made up from the foreign contingent of our population. The prominent element in the liquor traffic in this country is made up of foreigners who are engaged in the trade. It is said that two-thirds of the distillers, seven-eighths of the brewers, four-fifths of the wholesalers, and five-sixths of the retailers of spirituous and malt liquors in the United States are foreign-born. These figures sufficiently account for the opposition which is made to every endeavor to curtail the license of the liquor traffic. It comes from men whose past associations have not been such as to make them friends of that sort of liberty which flows from wisely-adjusted constitutional and statute law. They have mistaken license for liberty, and now insist upon enforcing their own interpretation, rather than abide the old-established American idea which has been dominant from the beginning of our system. It is contended

by some superficial people that we ought to respect the desires of those foreign people and refrain from enacting prohibition laws, in deference to the education and habits which they have acquired in their foreign homes. There is no force in such an argument, because we are not bound to legislate for the protection of the vices or vicious habits of any class of immigrants to our country. We are rather the more bound to legislate strenuously against these things, and by the educative and restraining influence of prohibitory laws furnish to them a more perfect way of life and the larger liberty of manhood. On this subject I had occasion not long ago to speak certain things which I here reproduce and reiterate:

"But we are told that we ought not to adopt Prohibition, because of our German fellow-citizens; we are told that they have been reared on the beer-drinking habit, and educated to regard the use of the beverage as an inalienable natural right. Let us grant that both of these statements are true, and yet they argue nothing worthy to be considered in this contest. The German who has sought to obtain citizenship with us is no longer a German. (A voice, "That's right!") The process that makes him an American citizen denationalizes him as a German and strips him of every right to plead his German origin, German training, and German prejudices against the spirit of American institutions and the trend of American civilization. (Applause.) If, after having renounced his Fatherland and sworn loyal allegiance to our Constitution, he still remains a German at heart and seeks to use his new-found powers to subvert Americanism in favor of his transplanted German ideals, he has deceived his great benefactor, the Government of the United States; he is little less than a perjurer and his conduct leads toward treason. (Applause.) I do not believe that the majority of our German fellow-citizens mean to occupy such an attitude. They must recognize that such conduct is an offence to good con-

science and true patriotism. The intelligent German, fleeing from the tyrannies of his Fatherland, finds with us a welcome as broad as the continent, homestead bounty larger than many a Deutscher dukedom, and a manhood of freedom and personal sobriety ofttimes exceeding his immediate comprehension. Made a joint-heir with us in all our envied powers and privileges, equity, duty, and gratitude demand that he should cast off his German prejudices and become a vigorous American patriot. (Cheers of approval.) He should learn the great truth that the rights to which he is entitled here are the rights conferred by our Constitution, and not the rights that were born with his German nativity. ('Good!' 'That's true!') When our German-born fellow-citizens protest against any proposed legislation, they must protest as Americans, not as Germans. (Cheers.) We owe no heed, no duty, no consideration to 'Germans' in the conduct of our internal affairs. (Repeated cheers.) And if our fellow-citizens who were born in Germany insist that we shall treat them as Germans, they must not feel aggrieved when they are looked upon as aliens, and therefore natural enemies to our distinctively American interests. (A voice, 'That is what they are.')

"No, my friend, I do not believe it. (Applause.) I know they love their beer and their ancient customs, of which beer is largely the life, and that, to their notion, social concourse minus beer would seem like the play of *Hamlet* with Hamlet himself left out. (Laughter.) I know that many even claim that beer is essential to German life and character, but that is purely a national fetich, and not a national or natural fact. God made the Germans before the Germans made beer. (Laughter and cheers.) I have that fact from the mouths of good Germans who know all about themselves. (Laughter.) I do not agree with the man who declared that 'while beer is quite harmless to the *German* stomach, it is almost always

fatal to the *human* stomach.' (Great merriment.) That God made the German people after the order of Adam, capable of all the virtues, including sobriety, I am quite sure. That they are so peculiarly constituted that they cannot subsist without brew-pots and beer is a lie. Thousands of them do so subsist, and are almost always the noblest and holiest of their race. I know many of them who are cultured gentlemen, splendid patriots, and exemplars of Christian character. They are both examples and warning to their countrymen, for if a thousand Germans can live and thrive without beer, then all Germans can do the same. Therefore, this contention as to German necessity for beer is not only a contemptible lie, but a cur-in-the-manger claim that needs to be strenuously stamped out from our national life. There are so many excellencies in the best types of German character, that may be profitably conformed to the American system of liberty and civilization, that I protest against the further propagandism of this slander against our German fellow-citizens. In America they have every incentive, and should receive encouragement, to throw off what has been vicious in their Fatherland training, and to rise to the full development of that sturdy and sober freedom which they are capable of exercising in so many ways valuable to their adopted country. (Applause.) There are no types of industry so pronounced and productive as those to be found among our German-born fellow-citizens. There can nowhere be found more splendid evidences of self-sacrificing heroism than men of German origin have shown in furtherance of American freedom and American national autonomy, counting from Baron Steuben of the Revolution to Schurz and Siegel of the Civil War. (Great applause.)

"The names of Germans shine with fadeless lustre upon the rolls of American statecraft, art, literature, and industrial progress. Our German contingent has given to us

Christian champions as loyal to Christ and as ready for crucifixion as Luther himself. (Continued applause.) I repeat, then, that while America welcomes the leaven of their good qualities, she must defend herself jealously against the license preached by those among them who are the apostles of the grosser appetites."

Another feature of more recent importation is the large extent to which English syndicates have become interested in the brewing industry in this country. They have purchased brewery properties all over the Union to the value of many millions of dollars, and have enlisted in the defence of their investments men of large influence in political, legal, financial, and journalistic circles. They are already claiming that they stand upon a peculiar ground which cannot be invaded by Prohibition statutes. They hold that *their* property in breweries cannot be destroyed without compensation, because they are aliens and entitled by international comity and precedents to protection of a more particular character than could be claimed by native citizens. Of course this contention is not valid, and would not stand for a moment in any honest court of justice, but is simply thrown into the discussion as a dust-bomb to blind the public eye and confuse the fighters against their iniquitous trade.

The real effectual weapon of defence which the liquor traffic has in this country is that balance of political power which it is possible for a very meagre minority to obtain wherever the great parties are nearly evenly divided. By the skilful and unscrupulous use of the votes which their influence can command and hold solidly in leash the traffic has been able in many places to coerce the dominant party and procure protection and enlarged privileges. With the liquor traffic there is no hesitation in declaring that they regard the interests of their business superior to all public considerations. The convention of the "New York Wine,

Beer, and Liquor-Dealers' Association" of the State of New York, held at Buffalo in 1888, resolved as follows: "That we hold protection to our business and property as higher than party allegiance." And there are a thousand instances which might be quoted from the publications of the liquor-men corroborating this statement of their attitude. They have everywhere announced that their platform is, "First the trade, and then politics." This being their plan of campaign, and having found it highly successful wherever they have exploited it, it is to be presumed that they will continue to more vigorously use it in the future. There is but one way, apparently, to offset this action on the part of the liquor-dealers; and that is for every true temperance-man, whatever his party preferences may have been in the past, to join *now* with his fellows of like mind and serve the same sort of notice on the politicians: to wit, that with us it shall be from henceforth *Prohibition* first, and then politics!

It is well understood that the politicians seek to justify the licensing of the liquor traffic upon the idea that it is necessary to do so in the interest of revenue. This is but a pretext and a subterfuge. The real truth with reference to the revenue claim is that so long as a community tolerates saloons it will need all the revenue, and more than, it can get from them to partially repair the damage they do. But as soon as saloons are abolished the need for such revenue from them begins immediately to diminish, and very speedily disappears. So that the man who pleads for the revenue is simply pleading for the saloon, while those who fight the saloon are fighting the evils which flow from the saloon and make the revenue necessary.

The cry of the liquor-men is that they are doing patriotic work, and therefore are entitled to license and privileges, in that they are furnishing the larger part of the money with

POLITICIANS HUNTING "THE OPPOSITE SIDE OF THE STREET."

which the Government is paying its pension list. If this claim is true, it is the best argument they have for immunity. If the people of the United States cannot reward their dependent veteran heroes without getting the money therefor from this organized system of debauchery, then let us all go on a grand, patriotic, universal "drunk" until the last pensioner is dead and buried! Verily, we are redeeming the pledge of the war-time song:

> "We'll all get stone-blind drunk
> When Johnnie comes marching home!"

The laws of many of our States, wherever they deal with the liquor evil, are dictated by liquor-men. This has been notoriously true in New York, New Jersey, Ohio, Nebraska, and some other Western States of later formation. It is a foul disgrace to the Christian civilization of the country that the burly brewer and distiller should, in such places, have become the dictators of the legislation which touches their vile and destructive commerce.

The results of this liquor dictation, and of the "fool ideas" of many temperance reformers as well, are seen in the incongruous and inoperative statutes upon the law-books of the States. Many of the absurdities of temperance legislation are so flagrant as to excite deserved ridicule. But I only cite one instance to show how the "friends of temperance" mix matters, to their own confusion and the merriment of their enemies. Take the cases of Massachusetts and Georgia. In the former State it is the law that no saloon shall supply liquors to its customers except while *sitting at tables* and ordering food. In Georgia the saloons are required to have no tables or places for sitting down to eat and drink, and customers must stand up at the bar and receive and consume their beverages in that style. In both States the argument for the law is the same—*i. e.* that it

tends to diminish drinking! In other words, it diminishes drunkenness in Massachusetts when you drink while sitting down, but it diminishes drunkenness in Georgia only when you are compelled to stand while drinking.

Such statutes, squarely contravening the one the other in methods and supporting philosophy, are a confusion to the arguments of true reformers, and only emphasize the need for union in the ranks of the enemies of the liquor evil and harmony in demands upon legislation.

The recent experiences of the States in which the "high-license" schemes have been pressed have fully demonstrated the futility of all regulating devices operated by law. There is a growing sense that the claims for high license have principally developed into high lies, without any sense! The temporary benefits which come from the first rigid enforcements of the law are quickly dissipated by the ingenuities of the trade and the laxity of zeal which can often be most mysteriously produced among the officials who have the law in charge. It cannot be much longer until all of those conservative people who have held to "the restrictive idea" will abandon it and come over to the side of God and experience. That side is the one massed about the principle: "The only way to regulate the liquor traffic is to exterminate it!"

CHAPTER XXIV.

A REVIEW OF ANTI-ARGUMENTS.

THERE are a great many good men who are zealous for "the American idea" who are seriously convinced that Prohibition, as a policy, is in contravention to the general principles and promises of our governmental system. In other words, they say that it is "un-American" to seek to curtail the rights and privileges of citizens by dictating to them in the matters of eating and drinking, or of bargaining and trafficking generally in spirituous and malt liquors. They say that these articles are everywhere admitted to be subjects of commerce, and that the free use of them should not be hindered because a few people are found to abuse them. This, of course, is an argument *ad hominen*, having the sound of a large liberality, and pleasing to the ears of the political mass-meeting. The truth is, however, that this is a false conception of the attitude of the American Government toward the problems of civilization. The ancient philosopher said, "Nothing human is foreign to me." In like manner, to the American system nothing is foreign which makes for the righteousness of the nation and the happiness of the people.

It is true that we have a written Constitution, within the limitations of which all of our legislation, State and National, must proceed. But this Constitution is not a Procrustean bed to which all philanthropic measures must be rigidly conformed, even at the expense of mutilation.

In order that it may be made clear, in this place, that the prohibition of the liquor traffic is essentially *an American idea*, rather than an un-American piece of tyranny, let us look into the constitutional right of the nation and the States to deal with the liquor traffic, even to the extent of total abolition.

First. The Constitution of the United States confers power upon Congress "to provide for the general welfare." I am not unmindful that a certain school of politicians say that this clause does not warrant legislation not expressly indicated by the Constitution. They complain that this general provision has already been given an elastic interpretation that threatens the integrity of the line of demarcation heretofore recognized between Federal and State jurisdictions. We contend that the Constitution is in no danger from a righteous construction of this same clause. A constitution without sufficient inherent flexibility to justify the conservation of the public welfare under conditions that could not, by any prescience, have been specifically anticipated, would be a mockery to civilized people and paralyzing to their every progressive energy.

Secondly. If to reach this liquor evil with absolute national prohibition does actually require the amendment of the Federal Constitution, then there is no doubt of the right of Congress to propose such amendment or of the right of the people to demand it and to ratify it. There is no ground for an argument over this proposition. It is a self-evident American truth.

Thirdly. The right of Congress to forbid the importation of liquors, to prohibit the inter-State transportation of the same, and to refuse to give national authority and connect the national revenues with the evil traffic, are all undebatable propositions. Only an ignoramus or a professional rascal will brazenly contradict them.

Fourthly. The States severally are sovereign over this traffic within their jurisdictions by virtue of their reserved police powers. This right has been established beyond question by the repeated decisions of the Supreme Court of the United States, covering the period from 1847 to 1889. Every phase of the contention submitted to its adjudication has been consecutively decided in favor of the right and power of the State to absolutely control and effectually to prohibit the liquor traffic.

Fifthly. The State, by its functional organism, has the right to thus abolish, criminalize, and impose sufficient penalties upon the traffic, and can do this by immediate legislation, without referring the matter to a specific verdict from the body of the people.

These are the constitutional rights of the nation, the States, and their legislatures. Laying aside all other considerations of the right in the matter, whether in the domains of common morals, political economy, or religious obligation, the completeness of the authority of the Government, in all forms and everywhere throughout the Union, to deal summarily and destructively with the monstrous liquor traffic must stand fully confessed. Our only and whole demand is that this authority be everywhere promptly and fully exercised.

Has the liquor traffic any rights that the Government or the people are bound to respect?

Emphatically and eternally, No!

In the decision of the Supreme Court of the United States, recorded in 5 *Howard's Reports*, Justice McLean declared: "No one can claim a license to retail spirituous liquors as a matter of right."

This decision has recently been reiterated in a most emphatic manner in an opinion delivered by the Supreme Court as at present composed. The particular case was

that of one Christensen, who had kept a bar-room in San Francisco. In 1889 his application for a retail license was refused. He went on selling without a license, and was arrested. A writ of *habeas corpus* having been sued out, he was discharged by the United States Circuit Court, on the ground that the San Francisco ordinance made Christensen's business dependent upon the arbitrary will of other persons, and so far forth denied to him the equal protection of the laws.

This decision of the Circuit Court has now been reversed, and in rendering its decision the court, delivering its opinion through Justice Field, enumerates general principles of the highest importance.

In the first place, the court recalls the fact that the possession and enjoyment of all personal rights and privileges are subject to restrictions which may be necessary to protect the public peace, health, or good morals. There is nothing in the essential nature of the business of selling liquor which exempts it from such restrictions, and the restrictions may be imposed by the State at any time, provided they are general in their nature and not aimed at any one particular individual. The court goes on to say:

"It is a question of public expediency and public morality, and not of Federal law. *There is no inherent right of a citizen to sell intoxicating liquors by retail;* it is not a privilege of a citizen of the State or a citizen of the United States. In the prohibition or regulation of the traffic discretion may be vested in officers to decide to whom to grant and to whom to refuse liquor licenses. The officers may not always exercise the power conferred upon them with wisdom or justice to the parties affected, but that is a matter which does not affect the authority of the State, or one which can be brought under the cognizance of the courts of the United States."

What does that mean? It means, in the first place, that

in the absence of an express statute to authorize the issuance of such a license the common law of America is prohibitory, and not permissive. In the second place, it means that where there is no express statute permitting such a license to issue, no man can, by any process known to American law, compel the governing authorities to grant him such a license upon any terms or conditions. There is no sort of writ that may be legally issued out of any court in America that can, without an express act of the legislature to back it, command for a dealer the privileges of public traffic in his miserable liquors.

Again, all statutes that give sanction to the traffic proceed upon the known fact that it is a commerce that can only be engaged in by public permission, and not by personal prerogative. It is the rule in such legislation to emphasize the abnormal and extraordinary character of the business; to differentiate it from the necessary, beneficial, and reputable enterprises of communal life; to impose on it restrictions as to the methods of its conduct, limitations as to the places where and the character of the persons by whom the trade may be prosecuted; and to tax it out of all proportion to other callings, and in a so-called proportion to the expenses and burdens it imposes, by reason of its evil-engendering nature, upon the public purse and the public care. Surely, a trade thus officially labelled "dangerous," thus loaded with legal balls and chains, and made to pay in advance—C. O. D., "Come Ommediately Down," as Rev. Sam Jones puts it—the fixed fine for its general misdoings, can scarcely be said to have any natural or inalienable rights in our system of laws and social order. If the liquor-dealer has any "rights," where are they? What are they?

I have no unkind feeling toward any liquor-dealer personally. I would not injure him in the slightest matter that pertains to his just and inalienable rights. My contention is

wholly against his trade, and his trade has but one platform of rights under the high heavens; and that platform is written in the special statute made by the legislature of this State to give that business legal warrant. What rights does that statute give to the business? I state them in their logical order:

1st. He may have a license to prosecute the liquor trade, provided the local authorities give him their consent.

2d. For that consent he must pay the extraordinary special fee which they have fixed as the value of their consent.

3d. He takes the license burdened with limitations as to the hours within which he may traffic legally, as to the fixed place where he must conduct the business, as to persons to whom he may legally sell his liquors, and sundry other conditions "too numerous to mention."

4th. His license puts a series of absolute prohibitions upon certain possible phases of his traffic.

5th. His license can only be issued for a specified term, not longer than one year, and may be revoked at any moment short of that limit for violations of its terms.

6th. He buys his license under the well-known rule of law, *caveat emptor*, "Beware, the buyer," and assumes all the risks, burdens, losses, damages, and lawful demands that may grow out of his business and the exercise of his conditional rights therein. Neither the community nor its authorities assume any new or extraordinary relation toward him by reason of having sold him this queer permit.

Over and above these considerations may be put also the affirmations of the leading statesmen and publicists of the country, who have with one voice declared that there is nothing un-American in prohibition laws. It is beyond debate that in a free government, depending for its stability upon the consent of the governed, any law within the terms

of the original or amended compact, endorsed by the votes of the majority of the suffragans, is valid and binding upon the whole constituency.

Lieber says: "Liberty is materially of a *civil* character;" and he shows clearly that it is not a matter depending upon *personal rights* or *privileges* which contravene the desires of the larger number interested.

It has long been a maximum in American commonwealths, "*Salus populi suprema lex est*," but the liquor-people would fain have this changed to read, "*Salus salooni suprema lex est*;" and they have induced many of the ignorant and vicious legislators in the State capitals of the land to give statutory emphasis to their demand.

With reference to the original maxim, the courts of the country have long since held as follows: "This maxim applies to cases in which the legislature, *ob publicam utilitatem*, sometimes enacts very stringent provisions for purposes of general public good, involving great restrictions upon particular classes of men." It is plain, therefore, that laws for the suppression of the liquor traffic are not sumptuary laws nor invasions of the personal liberty of the citizen.

Some persons object to these laws because, as they affirm, they cause men to become *sneaks*. Such an objection is silly. Surely if there are any men in the community who in the pursuit of their business ought to be compelled to sneak into secret places, through byways and back alleys, down cellars and into dingy lofts, they are the liquor-dealers. If no other advantage ever comes to a community from the enactment of a prohibition law than the closing of the open saloons along the highways, where decent men, women, and children walk in pursuit of their daily affairs, that of itself will be a blessing. Let the law but be sufficiently enforced to compel the drunkard to hide himself when indulging in

his debauch ; much will be gained for public decency and good order.

But, says another class of objectors, Prohibition is almost as immoral in its effects as the liquor traffic itself, because *it makes hypocrites* of men. There is nothing in all modern life more ridiculous than the expression of grief which overspreads the countenance of a bloated liquor-dealer as he fondles his hands in Uriah-Heap fashion and deplores the tendency of prohibition laws to increase the crop of hypocrites in the land ! It is all silly twaddle, not to be indulged in by any man jealous of his reputation for common sense and common honesty.

Since our public concerns are very largely in the hands of the politicians in local and State assemblies, it is plain that we must either change the attitude toward the liquor traffic of the politicians who are now in control of our legislatures, or get an entirely new set of law-makers, who will pledge themselves in advance to give us rigid and righteous statutes on the subject.

The right contention, then, is between the Prohibitionist and the public authorities over the question as to whether those authorities ought or ought not to grant such licenses? To that controversy the liquor-dealer is not a first party at interest. The side of the issue which bears upon his interest is represented by the assumption of the public authorities that they ought to grant such licenses to prosecute the liquor trade. There is a tremendous significance in that situation. Right at that point the cause of Prohibition oftenest meets its unholy defeats. There is the tug of war. If our fights could always be upon the issue of the right of the people to have Prohibition as against the right of the liquor-dealers to liberty for their traffic, our victories would be certain, continuous, eventually, yea, speedily, complete. Instead of this being the issue, we are compelled always

and everywhere to wage our warfare against the governmental powers.

The difficulty in our contest over the national issue is clearly with the Government rather than the people. With the Government the matter is purely a question of revenue, and not of morals. The Congress and the heads of departments say "the Government is upon our shoulders," and we must provide the ways and means to pay the Government bills. No one disputes their statement of the case, but the manner in which they discharge their duty is generally the chief administrative issue over which the political parties are at war.

Under the present system of the Government about one-third of its revenue is derived from the taxation and license of liquors and the liquor traffic. This same system, upon a calculation of ordinary governmental expenses, produces an annual surplus of revenue just about equal to the tax on liquors. It is therefore plain that the liquor-tax is not a necessary source of revenue, or that an equal sum collected from other sources is an absolutely unnecessary tax.

But this latter sum, we are told, is levied upon articles which are either luxuries or cheap products that would otherwise become fatally competitive with similar American produced articles. In other words, in the interest of adequate protection to American industries and products none of the customs duties can be decreased or abolished. Then the unnecessary internal revenue tax ought to be, and the $80,000,000 or $100,000,000 of surplus it produces be left in the pockets of the people. The people demand that the revenues shall be reduced by the amount of the average annual surplus. This demand has been in turn, and in express terms, made in the platforms of the leading political parties, the Democratic, the Republican, and the Prohibition. The legislatures of such Democratic States as Virginia, North

Carolina, Georgia, Tennessee, and Alabama have repeatedly, by joint resolutions addressed to Congress, made express demands for the abolition of the Internal Revenue system. The National Democratic party has again and again championed this opposition to "the war taxes" involved in the Internal Revenue system. The last Republican convention (1888) promised to sacrifice the whole Internal Revenue system, rather than destroy any part of the scheme of tariff protection. The Prohibition party, believing that it is not only immoral, but is a bulwark of defence to the liquor traffic, has strenuously urged the abolition of that vicious and dangerous system. Viewed, then, from any of these standpoints—regarded as "the source of the surplus," a system of "unnecessarily prolonged war taxes," or as "an immoral copartnership between the Government and the liquor trade,"—the Internal Revenue scheme is under the ban of the people and ought to be abolished speedily and absolutely.

Why is it not abolished? Because the liquor trade does not wish it, and the liquor trade is a most powerful element in our national politics. The Internal Revenue is the bond of monopoly and the engine of power to the Whiskey Trust of the country. That gigantic organization, with its millions of capital and machinery for raising corruption funds for the emergencies of elections, would be ruined by the abolition of the Internal Revenue system. It would have no Government relation, no national protection, no immunity from general and disastrous competition, and its dissolution would be immediate and complete. Of course the politicians deny most strenuously that consideration for the welfare of the liquor oligarchy influences their actions upon this important matter. But the facts are against them. Their attempts to otherwise explain their adhesion to the system do not explain. They are inconsistent to the border

of absurdity. In a recent series of interviews with leaders in Congress they professed, without distinction of party, that they perpetuated this Internal Revenue system as a temperance measure, whereby to restrict and control the traffic, and thus prevent the deluging and debauching of the land with "free whiskey." They coolly ignore the well-known physical and moral truth that

> "They who now are given o'er to drink,
> Drink freely, fully, all that they can hold;
> And they who now are indisposed to drink
> Will scarce commence because 'tis cheaper sold."

That doggerel has more decent truth in it than all the silly and shambling solicitude for temperance that is put forward by these Oily Gammons of the national legislature. Their mock-unction in behalf of the temperance interests of the country deceives no one.

Sometimes the liquor-men of the country complain to us, saying that we should accord to them "Christian treatment." What they mean by this is hard to understand. They say, "It was not the policy of Christ to prohibit the making and drinking of wine," and therefore we ought not to do so. Neither was it the policy of Christ to have the woman taken in adultery stoned to death, according to the law, by the parties who discovered her and haled her before Him for condemnation. But that immunity granted by Christ has never been seriously adduced as a reason why we should not make laws against adultery and public debauchery. It is a sufficient answer to all this talk of the un-Christian character of Prohibition to say that we proceed for its establishment upon the whole purpose of Christ, and not because of any text that fell from His lips or from the pens of any of His apostles.

The liquor traffic, as we have it now, is altogether a new issue. We deal with it in the light of the great truths of the gospel and the plain knowledge that we have of the

object Christ had in view in coming to earth—namely, "to destroy the works of the devil." *That* is what we are about when we seek to abolish absolutely and for ever the liquor traffic.

The saloon-people sometimes profess to want their victims, after they have become drunkards, publicly punished in such a way as to make drunkenness odious. They contend that if we will put the drunkards in chains and make them labor publicly, they will soon become ashamed and give up their indulgence in liquors to excess. But when the people of Minnesota by statute endeavored to put these recommendations into practice, the saloon-people were the first to howl over the brutality and barbarism of such a law!

As the legislation of the country is pressed forward upon this subject, as the laws grow more and more numerous and stringent, the liquor traffic becomes more desperate in its methods. It is prepared for any crime, if we are to judge of the temper of the trade by the overt acts of assault, murder, and incendiarism which have been charged to it and proved against it in many parts of the country in recent years. But these things are only adding to the argument of the people who are fighting the battles of Prohibition, and soon or late the justice and patriotism of the country will triumph, and the saloon will go, never to return as a factor in American civil or social life.

The number of retail dealers of liquors is gradually decreasing in most of the States of the Union through the operation of Prohibition, local option, high license, and municipal restriction laws. In one year (1888) the tax-stamps issued by the United States Government were fewer by 20,837 than the year before. If, therefore, we only press the battle by day and by night, without fear or weariness, there is the promise of a day of overwhelming victory not far off.

God speed the dawning of that mighty day!

CHAPTER XXV.

A SIGNIFICANT COMPARISON OF FACTS.

IT is being remarked, more and more, in public and in private, that the Southern States are making more rapid progress in actual Prohibition legislation than the States of the North. This is true. The South has not gone to the extent of constitutional or statutory prohibition. The people in those Southern States where amendments to the constitutions looking to Prohibition have been submitted have always negatived such propositions. This they have done, not because they were opposed to the principle of suppressing the liquor traffic effectually and totally, but because their political education has been, for a century or more, along lines which have rendered them inimical to omnibus legislation on questions of this character. Believing firmly in the great doctrine of local self-government, they have held themselves rigidly to its demands, and therefore local option for towns, districts, and counties has been popularized in preference to State prohibition. As a consequence, they have saved to themselves much bitter agitation and political innovation. They have adhered to the doctrine of the rights of the majority, and when a local constituency has voted Prohibition, its right to do so has stood unquestioned. The majority which voted it was also the majority which elected the officers to enforce it. Hence Prohibition generally pro-

hibits in the South. It has been by these means that in the fourteen Southern States between the Potomac and the Rio Grande nearly two-thirds of the territory embraced and over one-half of the twenty millions of population included have been brought under the operation of prohibition laws. This is about forty per centum more territory, by the square-mile measurement, than is embraced in the seven distinctively Prohibition States in the North and West, and includes a population more than double that of those States.

This showing is decidedly contrary to the old-time idea which has prevailed in the North concerning the people of the South. The belief has passed current for many years that the Southern people were peculiarly the drinking people of the Union. This has never been true, and is farther from the truth now than at any time in the past.

When the war between the States ended, and the men from the South returned beaten from their battle-fields to resume the implements of industry and rebuild their ruined homes and fortunes, they speedily recognized that they could not rehabilitate their domain and restore their ancient wealth, comforts, and prestige, and drink much liquor at the same time. They saw also that their boys, who from thenceforth must rely upon their own exertions largely for their support, must be protected from drunkenness and the robberies of the liquor traffic. Yet more clearly they saw that the recently emancipated negroes, if they were to be controlled in freedom and their free labor utilized to the best advantage to themselves and to their country, must be kept as far as possible from the fascinations and ravages of the liquor evil. These three things have had more potent influence in the South to produce earnest, honest, and effectual temperance legislation than all of the tracts, lectures, and preachments to that end which have been let loose in America in one hundred years.

One of the results of this quiet, steady movement in the South has been to largely reduce the number of liquor-dealers, to increase the sobriety of the people, and to give an incalculable impetus to the material and industrial progress of that section.

One of the unique incidentals of the liquor situation in the South is the semi-humorous manner in which many localities deal with the subject of "high license." They consider that only to be "high license" which is so high in price that no one wants it! For instance, in order that they may escape the charge that they are enacting sumptuary laws and invading the domains of personal liberty, they will get the legislature to enact a special license law for a given county. The license fee will be fixed at $20,000 for the privilege of retailing liquors in that county. This does not "dictate what a man may eat or drink," nor does it deny him his "personal liberty" to sell liquor if that be his desire. It only requires that he should pay $20,000 per annum for the privilege. The principle involved in paying for the privilege is the same whether the fee be one dollar or *one hundred thousand dollars!* When a man recognizes the right of the people to charge the first figure, he estops himself from denying to them the right to charge the second sum. There are many localities in the South, therefore, where the license fees range by law from one dollar to twenty thousand dollars per annum.

Senator Butler of South Carolina is authority for the statement, having personally made the calculation, that there is only about half as much liquor drunk, proportionally, in South Carolina as in Pennsylvania, in Charleston as in Philadelphia. When asked if this was not due to the fact that northern peoples, the world over, felt the need of more intoxicants than southern peoples, he replied: "I am hardly called upon to explain the philosophy of isothermal lines or to

decide the question whether alcoholism is a disease; I am not a biologist; I do not know anything about the mysterious influence of the Tropic of Cancer; I only present the facts. The people of the North may not be to blame for their appetites—perhaps they are not; I am merely recording the fact."

A long list of quotations, giving the views of Senators and Representatives from the various States, North and South, East and West, on the subject of the liquor traffic and the proper method of dealing with it, exhibits a substantial agreement among them, without respect to their party affiliations, that a combination law, requiring high license, with local option to the community to license or not, is the nearest solution of the liquor problem that the politicians can offer.

The fortunes of both the great political parties are just now so precarious (depending, as each of them does, for success upon the shifting of a very meagre minority of the aggregate national vote) that neither of them need be expected to tolerate the national agitation of the liquor question. Neither can afford to alienate from its ranks its liquor-selling contingent.

In 1884 the Democratic plurality in the popular vote was 65,098. In 1888 it 96,650. The liquor-dealers of the nation, with their immediate employees and voting relations, will count between 400,000 and 500,000 votes, which can be given solidly against either party that jeopardizes the interests of the liquor traffic. Hence it will be seen that neither of the parties is in a position to drive from its ranks this important, vigorous, and *liberal* body of voters.

It is curious to notice how the liquor legislation of the different sections of the country is being turned in favor of high license and local option. This is the ground on which the liquor-dealers and the legislators have compromised. I

quote here a few statements which are pertinent to the subject:

Senator Jones of Arkansas gives the following account of how matters stand in his State: "We have a thorough-going high-license system. In the first place, any county may prohibit the sale of liquor or the issue of a license from election to election. In the second place, the county judge shall, in cases where license has been voted, refuse to issue the same on the remonstrance of a majority of adults, including women, and may refuse to permit any saloon to be opened within three miles of a school or church. Then the judge has absolute discretion about issuing a license, even where it has been voted.

"The result is that, outside of the towns along the railroads and the larger cities, there are four-fifths of the towns where not a drop of liquor can be openly obtained. To sell or give away a drop of liquor on election day is an indictable offence. Down the Arkansas Valley Railroad I don't believe there are more than three towns where a gill of whisky can be bought."

In answer to a question, the Senator continued: "No, there is not very much excitement now about temperance. The local-option law is enforced with little friction, and is thought to work admirably. There has been a vast decrease of crime in the State."

Of the State of Connecticut, Senator Platt said: "In Connecticut it is license or no license. Individual towns vote whether they will grant licenses or not, and if the vote is favorable saloons are licensed under certain conditions by the county commissioners. A majority of the towns in the State—generally rustic towns—vote not to license; and in some years as many as one hundred out of one hundred and seventy towns in the State vote No. Of course this is equivelent to local prohibition, as the law is

generally enforced. There is a good deal of agitation all the while for a prohibitory law."

"In Colorado," said Senator Teller, "we have a little of everything, according to the desires of the people, ranging from free liquor to prohibition. This is the result of local option, which simply means, Let a community do as it likes. Greeley, Fort Collins, Colorado Springs, and some other towns, have prohibition: other towns exact $1500 apiece for licenses; and still others sell freely. Wherever the hand of the law falls, Prohibition actually prohibits. The trend of public opinion in our State is, I think, toward high license, with local prohibition where desired."

Senator Spooner of Wisconsin was not averse to speaking freely about his State. "We license," he said, "at the rate of $250 in Milwaukee, and $500 in other towns. Whether that is low or high license depends on how you regard the business. The Prohibitionists of the State are constantly stirred up, and run candidates for every office when they have a chance. A very large proportion of the towns license. In the no-license towns the law is fairly obeyed, but some drug-stores reap a rich harvest, and there are endless quarrels and lawsuits resulting."

Senator Palmer of Michigan said: "Prior to the last session of the legislature we in Michigan had a high-license law, which permitted cities to prescribe a license that liquor-dealers could pay. The bond, too, was fixed by the locality. Last spring a new general law was enacted that may be called a local-option law. It provides that the question of liquor-selling shall be settled by counties, each for itself. On a petition signed by a certain number of voters an election shall be held to determine whether the county shall license or prohibit entirely. These elections are now going on. At the last account, twenty-six counties have gone dry, and only one (Washtenaw) is wet—that is,

twenty-five have voted prohibition. There are eighty-three counties in the Peninsular State, and half of them will have elections this next summer. It looks as if nineteen-twentieths would go dry. The law takes effect on May 1st. In case the counties vote to sell, licenses cost $300, $500, and $800, depending on whether they sell malt or spirituous liquors, wholesale or retail." Senator Palmer believes that the law will work well, and that it will settle the question.

Senator Blackburn of Kentucky said : "We have adopted local option, and it works. Out of the one hundred and nineteen counties in the State, not less than seventy—a positive and even large majority—have actually established Prohibition. We repudiate the doctrine of general prohibition imposed by either the nation or the State, but we hold to and enforce the Democratic doctrine that the people locally have a right to govern themselves, much or little ; and so the power to license or to refuse to license is exercised in Kentucky by counties, municipalities, and precincts. A license in Kentucky costs from $1000 down, depending on the local will. If the locality declines to act on the question, the county judge is armed with discretionary power, and he may peremptorily license or not license, as he pleases or thinks it best for the community. In a little town in my county that contains only one thousand inhabitants the price of a license to sell liquor is $500. Of course there are people who are dissatisfied and clamor for the millennium ; but these good souls, like the poor, are always with us, and doubtless their plaint will go up to the end of time."

Let us look for a moment at a few figures. In the State of Alabama there is only one retail liquor-dealer to 1143 of the population ; while in Minnesota, with over 200,000 less population in the aggregate, there is one liquor-dealer to

every 393 of the population. In other words, it takes three times more saloons to supply the people of Minnesota with strong drink than it does to supply the people of Alabama, who are more in number. And yet there is no reasonable explanation to any sensible man why the people of Minnesota should require 3310 retail liquor-dealers to supply their appetites, while the people of Alabama, greater in number, need only 1323.

Take another instance. In the State of Mississippi there are 1,289,600 people, with 1267 retail liquor-dealers, or one to every 1017 of the population. Then look at New Jersey, with 1,444,933 of population, with 7829 retail liquor-dealers, or one to every 184 of the people.

Similar comparisons can be easily made by any one having the Government reports at hand. These reports, by the way, will give the investigator another set of figures and facts equally surprising and instructive:

In the fourteen Southern States, from Maryland to Mexico, there are 36,465 saloons; in the State of New York alone there are 38,105.

These Southern States have less than one-fifth of the whole number of retail liquor-dealers reported from all the States and Territories in the Union. But, on the other hand, the States of New York, Ohio, Pennsylvania, Illinois, Wisconsin, and California have 98,215 such dealers, which is only 185 less than half of the whole number of the retail liquor-dealers in the United States and the Territories.

The question is often asked, "When Prohibition does come, will the fight over its adoption take the shape of a sectional issue?" There are some people who think that this may be so, on account of the rapidity with which the Southern States are driving the saloons to the northward of Mason and Dixon's line. It is not likely, however, that the

issue will ever come in just that shape. The evils of the liquor traffic are pretty widespread, the necessity for its prohibition is so generally accepted, and the benefits to be derived from such prohibition so purely national, that the question is bound to assume national proportions and be as imminent in one State as in another.

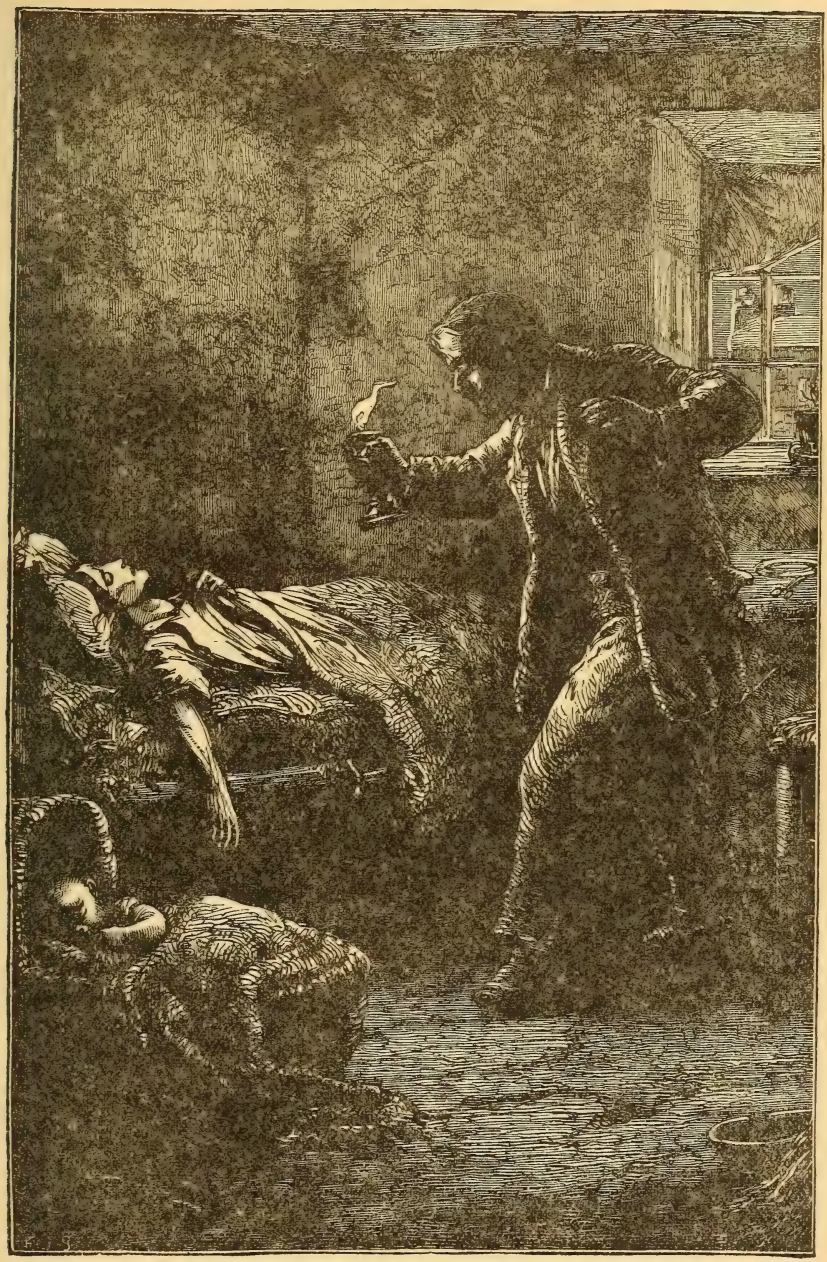
There are signs of the times which seem to point to a yet more rapid crystallization of sentiment in favor of Prohibition than we have ever yet experienced; and those who are hopeful, yet not extravagant, in their anticipations believe that the century cannot end before a new alignment of parties and people upon this great question must occur. In that event the Armageddon will have been fought out and victory for God and humanity won before the dayspring of the Twentieth Century.

CHAPTER XXVI.

"THE CONCLUSION OF THE WHOLE MATTER."

IN other chapters we have considered the influence of alcohol upon the individual. Its influences upon the family, upon society, and upon the State are of equal importance. In the fullest sense, indeed, they are of far greater importance. If the effects produced were confined to the individual who "puts an enemy into his mouth to steal away his brains," they would still be deplorable, but would be of far less weight than at present, when the evil consequences of drunkenness are visited severely upon the family, and little less severely upon society and the State. The drunkard does not injure himself alone, but forces all mankind to share in the ill-effects of his unhappy appetite.

These influences of intemperance upon the world at large have been already considered in the preceding pages, and need no more than a hasty résumé here. They are too well and sadly known, indeed, to demand review in any detail. It may be said here that the word "intemperance" has a much wider meaning than that which has been given it in these pages. There may be intemperate indulgence in twenty directions—in eating, in work, in exercise, in study, in enjoyment, etc. But the evil effects of these are, in great measure, confined to the individual. There is only one form of intemperance with which society is vitally concerned or from which it specially suffers—that of over-indulgence in



RUM'S DEADLY WORK.

intoxicating beverages. And it is to this form alone, therefore, that the word "intemperance" is popularly applied.

The effects of this vice upon the family are familiar to every one. The sufferings, and frequently the death, of wives and children directly from the evil passions and abuse of drunken husbands and fathers, and indirectly from neglect and poverty resulting from their waste of time and money, compose a large percentage of the miseries of mankind. In thousands of families happiness is converted into bitter suffering through this cause. It is a mistake to claim that the brutality often shown by men under the influence of liquor is but an open display of their secret character. The facts do not sustain this theory. The drunken man is for the time an insane man. He is under the control of fancies rather than facts, and the passions which are locked up in every man's nature are set free in drunkenness and placed under the control often of wild and unfounded fancies. Men of kindly dispositions may thus become raging demons through the influence of the insane suspicions and irrational passions engendered by rum, and brutal rage at even slight opposition is of the most ordinary occurrence.

Fortunately, this effect of intoxication is not universal. In many inebriates results of a less violent character appear; they become mild, gay, good-humored, or dull and stupid, and their families escape the direct consequences of exposure to unbridled violence. But the indirect evil effects are never wanting. The neglect of the family for the companionship of inebriates is one of these. The neglect of work or business is another. The waste of money is a third and most disastrous one. Poverty is the inevitable lot of the drunkard's family—a needless and bitter poverty, since the starving wife and children helplessly behold the money which might bring them bread and comfort idly squandered for the support of the rumseller and rummaker.

Upon this there directly follows loss of employment, failure of mechanical skill, trembling hands, and shattered nerves, disabling diseases, and an indisposition to steady and honest labor which is one of the most ordinary consequences of dissipated habits. At this point the influence of drunkenness begins to spread from the family and to make itself felt by society and the state. The idle, penniless, morally corrupt inebriate naturally graduates into the criminal. He craves money as a means to new drunkenness, and his moral debasement is such that no impulse of honesty is likely to control him. Rum banishes that dread of consequences which restrains sober men, and yields a wild recklessness which leads naturally to the most desperate enterprises. This is so common a result of intoxication that it is proverbially the custom for the man meditating a criminal act to first fill himself with liquor as a sedative to conscience and an instigator of recklessness.

That the drunkard is a social nuisance need scarcely be said. His disgusting appearance and behavior, his loud voice and senseless talk, his disregard of the decencies and proprieties of life, all tend to render him an eyesore and an object of abhorrence from which persons of delicate senses and refined tastes shrink in disgust, and which is disagreeable to all sober men, however blunt their sensibilities.

But the drunkard is not content with making himself a nuisance in society, a terror to or a burden on his family, and a criminal in his relations to the state. In the latter category he is a nuisance, a terror, and a burden of the most pronounced character, and unquestionably the most difficult problem with which the makers and executive officers of criminal law have to deal. His law-breaking propensities, while only occasionally leading him to theft, normally lead him to violence of every description, from simple assaults to brutal murders.

The suspicions, the irrational fancies, the mad passions engendered by rum have been the most prolific causes of crimes of violence which the world has ever known. Assaults of more or less brutal and violent character, due to drunkenness, may be numbered by the hundreds or thousands daily, while the murders committed in our country are ascribable to rum in a far greater ratio than to any other influence. So clearly is this fact recognized that few of those who design deliberate murders venture to attempt their purpose without first drowning their consciences in liquor and losing in its fumes that control of reason and natural dread of consequences which permit few sober men, however lacking in moral restraint, to perform such acts of violence.

That rum does more to fill our prisons than all other caues combined is evident from circumstances mentioned in a dozen places in the preceding pages. The first effect of the banishing of the whiskey-bottle from any locality by prohibitory law seems to be to deplete the prisons; and so decided is this result that in numerous cases the prisons have been emptied, leaving the jailer nothing to turn his key upon but the rats and the air. To the instances of this kind which we have already given dozens might be added. But there is no need to seek to prove what is already beyond question.

The beneficial influence upon the state of prohibitory law is not confined to the emptying of our prisons. It empties hospitals, poor-houses, and insane asylums as well. This is not achieved so rapidly, but not less surely. The disease-effects of intemperance are not to be thrown off at a moment's notice, and the physical and mental wrecks which rum has made usually have no avenue of escape except the gateway of death. But as these die out the effect of prohibition is to prevent their being replaced. As the hospital and the asylum

empty themselves into the grave, they are not refilled from the world. With the stoppage of intoxication far the most prolific cause of accidents, diseases, and mental and moral obliquities is cut off, courts lose half their business, prisons three-fourths their tenants, and hospitals and asylums an equally large proportion of their patients. It would be difficult in this age to conceive of any single cause more calculated to bring back the Golden Age to mankind than the complete banishment of alcoholic liquors from the list of human beverages.

But the revenues of the state? Here is another consideration that cannot be avoided. Would you cut off at one blow the most prolific source of the governmental revenues, and leave the state to stagger on under a load of debt or to lay disabling taxes on the necessaries of life? We can but say that it is a sorry spectacle of a state whose foundations are laid upon the sufferings, the vices, and the criminal appetites of its citizens, and which threatens to tumble into ruin if these supports are withdrawn. Nor are we ready to accept any such conclusion. The people of the United States are now capable of paying out of their surplus not only the abundant revenues demanded by the government, but $700,000,000 annually in addition for alcoholic liquors. If the latter sum were saved by the stoppage of drinking, there would be no great difficulty in paying the less than $100,000,000 per year raised from the liquor tax, while a clear profit of $600,000,000, or ten dollars *per capita*, would remain in the hands of the people.

But is not this $100,000,000 and much more directly expended on the court, prison, hospital, poor-house, and asylum work provided by intemperance, and which would be saved if liquor-drinking was banished? If this is the case, a curious estimate results. And this is, that the United States lays an annual tax of $100,000,000 upon a debased

appetite of its citizens as a fund to enable it to take care of the criminals, the paupers, the diseased, and the imbeciles which are manufactured by its protection and fostering of that appetite. Let it prevent the disease by prohibiting the poison, and it will no longer need money to provide an antidote for that poison.

We do not design at this point to add to the list of facts already given in support of the propositions just advanced. But a single apposite illustration and comparison may be here adduced. Governor Begole of Michigan asserted, in a late address, that from an accurate study of statistics he had found that ninety-one per cent. of the crime and pauperism of that State came directly from the use of intoxicating drinks. He says nothing of the additional percentage indirectly due to the same cause. To this we may contrast a remark quoted from Hepworth Dixon in regard to the prohibitory village of St. Johnsbury, Vt.: "The Maine Liquor Law is enforced there, with the result that its six constables work in the scale-manufactories except on special days, when they don their uniforms to make a little show."

The *New Republic* estimates: "In the territory covered by the United States there have been killed in war during one hundred and fifty years 600,000 persons. It is estimated that rum has killed 7,500,000 persons. The great wars of the world for twenty-five years from 1852 to 1877, including the Franco-German War and our own Civil War, cost a fraction over $12,000,000,000. The cost of intoxicants for the same period in the United States was more than $15,000,000,000, or $3,000,000,000 more than all the wars in the world, and for every thousand killed in battle, rum kills twelve thousand."

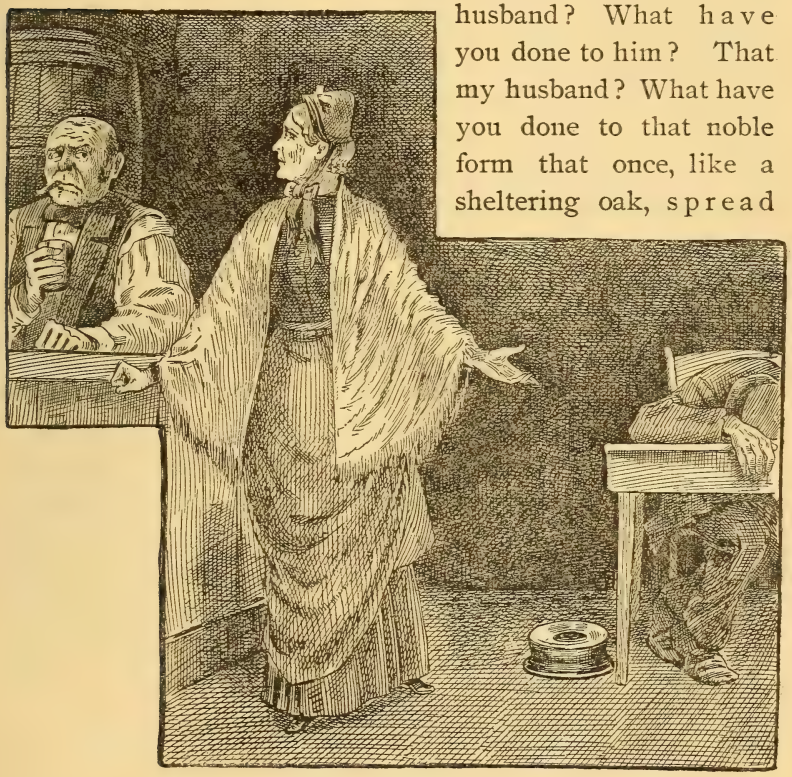
As to the actual effect of intoxication upon its victims, a striking illustration may be drawn from the indignant re-

buke of a lady to the rumseller who had made a sot of her husband. She had sought him in the tavern, pressing through its tipsy throng to demand of the landlord, in tones of anguish and reproach,

"Give me back my husband!"

"There's your husband," he replied, pointing to a prostrate wretch on the floor.

"That my husband?" she cried, in a voice that thrilled all hearers; "that my husband? What have you done to him? That my husband? What have you done to that noble form that once, like a sheltering oak, spread



THE WIFE'S DENUNCIATION.

its protecting shade over the fragile vine that clung to it for support and shelter? That my husband? With what paralyzing chill have you touched the sinews of that manly

arm? That my husband? What have you done to that noble brow which he once wore high among his fellows, as if it bore the superscription of the Godhead? That my husband? What have you done to that eye with which he was wont to 'look erect in heaven' and to see in his mirror the image of his God? What Egyptian drug have you poured into his veins and turned the life-giving flood into black, bitter, and burning pitch? Give me back my husband! Undo your basilisk spells and give me back the man that stood with me at the altar!"

In such words might Ulysses have addressed the enchantress Circe who had turned his comrades into swine, imploring her to restore to them their lost humanity. Or may we not look upon this ancient conception as a symbolical illustration of the drinking habit? May we not regard Circe as a simile of the rum-bottle, with its strange power of transforming men into brutes, and the counter-magic with which Ulysses restored to his swinish comrades their lost humanity as a simile of prohibitive law, with its power of retransforming into men the brutalized victims of the Circe of strong drink?

Elizabeth Stuart Phelps in a recent number of the *Century* has told so well the story of hereditary intoxication, and of some of the other influences which predispose to drunkenness, that we cannot forbear from quoting from her tale of "Jack" an illustration of the pious subterfuges behind which the defender of the rum-traffic often conceals himself. Jack was an honest, weak-brained, drunken waif, who had been induced one evening by a friend to attend a prayer-meeting. For the reason given below it did not produce the desired effect upon him.

"He liked the singing. His restless, handsome face took on a change such as a windy day takes on toward dusk, when the breeze dies down. When he found they were singing

'Rock of Ages,' he tried to sing it too, for he was a famous tenor on deck. But when he had sung a line or two, flash! down in one of the empty pews in front, he saw a thin old lady with blue eyes, sitting in a black alpaca dress with her hands clasped on her gingham apron.

"'That's my mother. Have I got the jim-jams?' asked this unaccustomed worshipper of himself. But then he remembered that he was sober. He could sing no longer after this, but bowed his head and looked into his old felt hat, and wondered if he were going to cry or get religion. In point of fact, he did neither of these things, because a very old church-member arose just then, and said he saw a poor castaway in our midst to-night, and he besought the prayers of the meeting for his soul. Jack stopped crying. He looked hard at the old church-member. He knew him, had always known him. The fisherman waited till that prayer was through—it was rather a long prayer—and then he too sprang to his feet. He looked all around the decorous place; his face was white with the swift passion of the drinking-man.

"'I never spoke in meetin' in my life,' said Jack in an unsteady voice. 'I ain't religious; I drink. But I'm sober to-night, and I've got something to say to you. I heard what that man said. I know him. He's old Jim Crownoby. I've always know'd Jim Crownoby. He owns a sight of property in this town. He's a rich man. He owns that block on Black street. You know he does. You can't deny it. Nor he can't neither. All I want to say is, I've got drunk in one of them places of his, time again; and if there ain't anybody but *him* to pray for my soul, I'd rather go to the devil.'

"Jack stopped short, jammed on his hat and left the meeting. In the shocked rustle that followed, some one had the tact to start 'Rescue the Perishing,' as the fisherman strode down the broad aisle. He did not go again."

THE MILDER ALCOHOLICS.

In regard to the problem, recently much considered, as to whether the growing use of the milder beverages, such as wine and beer, in place of the strong liquors used so profusely in the past, is not a decided gain to the temperance cause, opinion is greatly divided. Both sides of this question are held by strong advocates—the one pointing to the unquestionable decrease of drunkenness, and claiming it as a triumph of beer; the other looking upon beer as a dangerous halting-place on the highway of intemperance. One party is sure that in moderation is safety. The other is confident that continued moderation is impossible, and that its adoption as a principle can but lead to a renewal of the immoderate indulgence of past times.

Concerning the claim of the mild effects and comparative harmlessness of wine and beer as beverages, history tells a different story. The drunkenness of the ancient world was a wine drunkenness; that of the Middle Ages was due to beer. In modern England and Germany beer is a prolific source of intemperance, while wine yields the same result in France and Italy. In regard to wine-making California we may quote from Mr. Nordhoff's work on that State:

"The temptation to a new settler in this State is always strong to plant a vineyard, and I am moved by much that I have seen to repeat publicly the advice that I have often given to persons newly coming into the State: *Do not make wine.* I remember a wine-cellar, ... and on a pleasant sunny afternoon around these casks a group of tipsy men—hopeless, irredeemable beasts, with nothing much to do except to encourage each other to another glass and to wonder at the Eastern man who would not drink. There were two or three Indians staggering about the door; there were swearing and filthy talk inside; there was a pretentious

tasting of this, that, and the other cask by a parcel of sots, who in their hearts would have preferred 'forty-rod' whiskey. And a little way off there was a house with women and children in it who had only to look out of the door to see this miserable sight of husband, father, friends, visitors, and the hired-men spending the afternoon in getting drunk."

The recent statistics of England and Germany show that free indulgence in beer-drinking in those countries leads almost irresistibly to spirit-drinking, and serves as a convenient cover for this more dangerous habit. From Boston we are told, under date of 1870, "That not exceeding five per cent. of the retail dealers who *pretend* to sell ale, porter, strong beer, and lager beer confine or limit their trade to malt liquors only. The service of the search-warrants almost invariably discloses the fact that 'lager-beer saloons, so called, keep and sell more or less distilled liquors.'"

Similar testimony comes from various quarters, and also to the effect that the licensing of beer-shops renders the prohibition of spirituous liquors almost impossible. The mayor of New Bedford said in 1872 that "legalizing the ale- and beer-shops has been a curse to our city, and carries misery to hundreds of homes in our midst. They are nothing but shields to cover the stealthy sale of all intoxicating drinks, and are *almost a thorough protection of the rumseller against the enforcement of the prohibitory law.*"

As to the influence of beer-drinking on the commission of crime a few quotations will be of value. The district attorney of Essex, Mass., says: "I am inclined to believe that beer not only creates an appetite for something stronger, but that its immediate influence and effect upon crime are more dangerous to the community than the stronger liquors, in this way: *the excessive use of the stronger drinks is liable to make men drunk and helpless, unable to do much harm, while beer excites men to acts of violence, desperation, and crime.*"

Professor Youmans remarks: "Long before the speech thickens and the motions falter there is a firing of irascible passions which leads to the commission of numberless offences—from two-edged utterances that wound the spirit to homicidal thrusts that destroy the body."

Dr. John Todd of Pittsfield remarked in 1867: "I wish to say in regard to beer that while I think it is not so intoxicating as other drinks, it demoralizes awfully. We have a large population of foreigners with us, and beer is their chief drink. It makes them besotted; it makes them cross; it makes their homes unpleasant; it prevents them from rising in civilization; it shuts them out from the influence of everything that is ennobling."

In regard to the alleged wholesomeness of beer, which is one of the strong points made by the brewers and their supporters, we cannot do better than quote the opinions of some of the most capable authorities. Physicians who are in a position to intelligently testify are almost unanimous in condemning its use in large quantities, and claim that its alcoholic contents produce highly dangerous disease-effects upon the internal organs.

The *Quarterly Journal of Inebriety*, a purely scientific rather than a philanthropic journal, says: "The constant use of beer is found to produce a species of degeneration of all the organism, profound and deep-seated. Frothy deposits, diminished circulation, conditions of congestion and perversion of functional activities, local inflammations of both the liver and the kidneys, are constantly present." It adds: "In appearance the beer-drinker may be the picture of health, but in reality he is most incapable of resisting disease."

Similar testimony may be quoted from the distinguished physician Sir Astley Cooper as a result of his experience in Guy's Hospital, London. He says that "the beer-drinkers

from the London breweries, though presenting the appearance of rugged health, were the most incapable of all classes to resist disease; that trifling injuries among them were liable to lead to the most serious consequences, and that so prone were they to succumb to disease that they would sometimes die from gangrene in wounds as trifling as the scratch of a pin."

To the same effect we have the experience of Dr. Charles R. Drysdale, the senior physician of the London Metropolitan Free Hospital, who says: "It is in London, above all, that the physician learns what are the diseases caused by beer-drinking, since London is famous for its beers;" and he adds: "I declare to you that the amount of gout, urinary, and lung diseases I have seen in London attributable to beer alone is quite distressing." He continues: "We must remember that a pint of strong beer may contain an ounce of alcohol; and, seeing that many men consume several quarts of beer daily, we need not wonder that beer-drinking in London causes, as I have found so often, disease of the liver, lungs, brain, urinary organs, and heart."

The beers of England are somewhat stronger than those of America, yet are not more dangerous to health. Several of our leading life-insurance companies consider beer-drinking as a bar to insurance, while medical journals and experienced physicians all over the country point out the perils of this form of indulgence and deny the innocence blindly or interestedly claimed for it.

This question is so important a one that some further testimony in regard to it may be given. Dr. John Ellis tells of a brewer whose family he attended as a physician, and who, proud of his physique, exclaimed to him: "Talk to me about beer not being healthy! see how strong and healthy I am!" striking his chest with his fist repeatedly as he spoke. He was a large fleshy man, a Scotchman by

birth, and evidently had inherited a good constitution. Not many months after that conversation, as the writer was riding by a saloon not far from this man's brewery, he was hurriedly called in to see a man who had fallen to the floor, and he found the brewer lying dead—without much doubt from fatty degeneration of the heart.

To the same effect is the following testimony, taken from the *Mining and Scientific Press*:

"The belief that beer is a healthful drink is constantly urged upon us by manufacturers and lovers of this beverage, and physicians aid the spread of this delusion in many ways. It is not often that an unprejudiced person makes a careful study of the subject to see whether beer is really wholesome and life-giving or not, and so it is a pleasure to temperance advocates to hear from a man who has done so. That man is Colonel Green, president of the Connecticut Mutual Life Insurance Company. He says: 'In one of our largest cities, containing a great population of beer-drinkers, I had occasion to note the deaths among a large group of persons whose habits, in their own eyes and in those of their friends and physicians, were temperate, but they were habitual users of beer. When the observation began they were, upon the average, something under middle age, and they were, of course, selected lives. For two or three years there was nothing very remarkable to be noted among this group. Presently death began to strike it, and until it had dwindled to a fraction of its original proportions the mortality in it was astounding in extent, and still more remarkable in the manifest identity of cause and mode. There was no mistaking it—the history was almost invariable: robust, apparent health, full muscles, a fair outside, increasing weight, florid faces; then a touch of cold or a sniff of malaria, and instantly some acute disease with, almost invariably, typhoid symptoms, was in violent action, and ten

days or less ended it. It was as if the system had been kept fair outside, while within it was eaten to a shell, and at the first touch of disease there was utter collapse; every fibre was poisoned and weak. And this, in its main features, varying of course in degree, has been my observation on beer-drinking everywhere. It is peculiarly deceptive at first; it is thoroughly destructive at the last."

One further extract will suffice to close this portion of our subject.

"Malt liquors," says a distinguished writer, "though of less alcoholic strength than spirits and most wines, are capable of causing drunkenness; and this is quite a common effect of their use in England. At first apparently more favorable to nutrition than the other classes of alcoholic liquors by the fulness and corpulency of frame which they induce, they are found to be after a while adverse to a ready and active discharge of the functions. The brain suffers and the faculties are dull and sodden, or apoplexy strikes down the beer-bibber; the heart suffers and there are hypertrophy and retarded and irregular circulation, and danger of sudden death from this cause; the lungs suffer, and there are congestion, pneumonia, and not seldom dropsy of the chest. Other forms of dropsy also succeed to the free use of malt liquors, which kill more speedily and with preceding symptoms of greater degradation—reduction of the man to the mere brute—than even after the habitual use of ardent spirits. Some of the English writers, while they admit and deplore these deleterious effects of drinking malt liquors, attribute them to adulteration. They add, however, that the taste of the people generally is so vitiated by the adulterated—in fact, poisonous—beer and ale and porter that even if the brewers were all honest they would not find customers for their purer liquors. . . . . In our climate, even more than in that of England, the habitual use of malt

liquors is decidedly injurious. The free acid, though partially disguised to the taste, is detrimental to digestion and to all the assimilating functions; it is particularly inimical to the skin and the kidneys."—*Bell on Regimen and Longevity.*

ADULTERATION OF LIQUORS.

The adulterations referred to in the above extract are numberless in variety, occasionally harmless, but as often of the most dangerous character, while the practice of adulterating is so common that it is difficult to get pure liquors, even at the highest prices. Nor can the most experienced taste in many cases distinguish between the pure and the impure beverage. Not content with filling their customers with the poison of alcohol, liquor-sellers dose them with a hundred hidden drugs, frequently deadly in character.

Dr. Hiram Cox of Cincinnati says: "The amount of adulterated liquors is enormous, and, with a few exceptions, the entire liquor-traffic of the world is not only a fraud, but it also amounts to a system of drugging and poisoning."

The business of adulteration has become so simplified that a novice can at short notice produce an imitation of almost any liquor sufficiently close to deceive nine-tenths of the drinkers. Recipes for this purpose are innumerable, and imitation brandies and wines are daily produced by the mixture of pure spirits and various drugs, or of native wines with similar ingredients. American wine-makers now offer for sale imitations of every European wine, and wine-fanciers are mad enough to drink these perilously doctored beverages in preference to the pure wine which forms their basis.

Of the adulterating materials employed, the most dangerous and one of the most common is fusel oil or amylic alcohol. This is a product of distillation, in itself worthless,

but if mixed with ordinary spirits greatly reducing their cost. That it is an acrid poison and destroys the mucous membrane of the stomach are matters of apparently little importance to the distillers, judging from the fact that they conduct their distillation in a way that tends to greatly increase this dangerous ingredient of whiskey, which they make little or no effort to get rid of by rectifying.

The brewers perform their dangerous work by the aid of *cocculus indicus*, an acrid narcotic poison which is used to add intoxicating effect to beer without heed to its poisonous qualities. Col. Dudley says in this connection: "The excessive use of malt liquor produces softening of the brain and many other diseases. When it is adulterated its effects are always injurious; *and it is now so generally adulterated that the only safety is in letting it alone.*"

Dr. Cox, who was appointed by the legislature of Ohio to analyze the liquors offered for sale in Cincinnati, says:

"I was appointed to the office of chemical inspector on the 19th of March, 1855. Since then I have made over six hundred inspections of stores and lots of liquors of every variety, and now positively assert that over ninety per cent. of all that I have analyzed *were adulterated with the most pernicious and poisonous ingredients.* . . . . I called at a grocery-store one day where liquor was being sold. A couple of Irishmen came in while I was there and called for some whiskey. The first one drank, and the moment he drank the tears flowed freely, while he at the same time caught his breath like one suffocating or strangling. When he could speak he said to his companion, 'Och, Michael, by the powers! but this is warming to the stoomach, sure.' Michael drank and went through like contortions, with the remark, 'Troth, and wouldn't it be foine on a coold, frosty mornin', Tim?' After they had drunk I asked the proprietor to pour me out a little in a tumbler. I went to my office,

got my instruments, and examined it. I found it seventeen per cent. alcoholic spirits, when it should have been fifty, and the difference in percentage was made up of sulphuric acid, red pepper, pellitory, caustic potash, brucine, and one

A Warming Draught.

of the salts of nux vomica (strychnine). One pint of such liquor (at one time) would kill the strongest man."

In a sample of a consignment of Seignette brandy, sent as a first-class article from a New York house to a Cincinnati druggist, who ordered it for medicinal purposes, Dr. Cox sank a polished steel blade. In fifteen minutes the brandy had turned black as ink, while the steel was covered with a thick coating of rust. The druggist refused to pay for it, and suit was entered. Dr. Cox analyzed the liquor in the presence of the court. In one cask he found sulphuric acid, nitric acid, nitric ether, prussic acid, Guiana pepper, and an abundance of fusel oil. He pronounced it base, common whiskey. Not one drop of wine. In the other cask he found "the same adulterations as the first, but in greater abundance,

with the addition of catechu. This is most villainous." We hardly need say that the New York house lost its suit.

Dr. Draper of the University of New York analyzed thirty-six samples of brandy, whiskey, etc., mostly from the bars of first-class hotels and restaurants of that city, and supposed by drinkers to be pure and safe beverages. In all but four of them he found fusel oil and coloring-matter. Those from lower-class bars contained also cayenne pepper, salt, and other ingredients. On the average, they showed but thirty-two instead of fifty per cent. of alcohol, the loss being replaced with deleterious chemicals which would produce the visible effects of intoxication and the unseen effects of poisoning.

RÉSUMÉ.

Little remains to add to what we have said. If it be asked, What are the actual results of the nineteenth-century temperance reform movement? we can best answer with a brief summary of the story we have already told. The first quarter of the century found America the victim of intemperance to a degree seldom surpassed and not often equalled in the history of mankind. The last quarter of the century finds it freed from the curse of intemperance and infiltrated with the spirit of temperance reform to a degree that puts Europe to shame, and with a promise for the future which is not matched elsewhere upon the earth. The immoderate drinking of half a century ago has become the moderate drinking of to-day, while the sentiment in regard to temperance reform is so changed that it is easy now to pass by large majorities license and prohibitive laws which could not have obtained a single vote in the legislatures of 1825.

What we have to consider, indeed, is not so much the comparative quantities of liquor consumed at successive

periods as the change of public opinion concerning intemperance. A general comparison of the status of liquor-drinking in 1825 with that in 1888 will show a remarkable improvement in this respect, and indicate more clearly than any argument the importance of the advance that has been made.

In 1825 intemperance occupied a position of the highest respectability. Distilled spirits were classed among the "good creatures of God," as beverages actually necessary to the health, happiness, and endurance of the community, and very few, from the clergy downward, objected to the imbibing of beer, wine, or whiskey, or looked upon such indulgence as a vice or a weakness. Many, indeed, deprecated drunkenness, but it was generally condoned as a pardonable weakness, the misfortune of having too weak a head, or was otherwise excused; and the drunkard did not necessarily lose caste in society from this cause alone. Only when intemperance brought in its train some of the evils which are its frequent attendants—immorality, crime, profanity, loss of self-respect, etc.—was there a decline in social position; but intoxication alone, free from those consequences, was winked and laughed at, rather than abhorred.

This feeling was a direct outgrowth of the habits of society. Where every one drank, no one could be contemned for drinking. Let us glance at the situation. The Church, the exemplar of morals, set an example of indulgence which the world was not slow to imitate. Drinking was common, not alone with the church-membership, but with its highest officials. The deacon and his wife felt it necessary to have their daily eleven and four o'clock drams, and many deacons made the manufacture and sale of whiskey a principal item of their business. Even the clergy, as a rule, did not hesitate to indulge. A pastoral ordination, according to the testimony of Rev. Lyman

Beecher and others, was often little short of a debauch, and drunkenness was a frequent condition of many respected pastors.

Outside the Church affairs were ten times worse. The rulers of the nation, Congressmen and legislators, governors and officials of every class, drank with impunity, with no loss of station or public respect. Rum played an essential part in making the laws of the community at that epoch. In the highest circles of society the same habits prevailed. Every social meeting became a revel, in which wine and brandy flowed freely, and in which the guests not only as a rule became drunk, but were in many cases expected and forced to become drunk. To lock the door and refuse to permit any one to leave the room except through the gateway of intoxication was an ordinary trick, considered by many of our ancestors as a commendable display of hospitality.

While such were the habits and sentiments of the higher grades of society, those of the lower were almost unmentionable. Rum was an essential feature of every occasion—the marriage, the funeral, the merrymaking, the election, the races. Every special occasion of industry, from the harvesting to the church-raising, was sanctified by the rum-bottle. Whiskey was necessary to overcome the heat of summer and the cold of winter. It was considered absolutely essential to the endurance of hard labor. The tavern taproom was the common meeting-place of the male members of the community, and was daily visited without loss of self- or public respect. Moderate drinking was universal, immoderate drinking exceedingly common, and the extremes of drunkenness so ordinary a spectacle in the streets as hardly to excite a comment. When men of high respectability could fall dead drunk in the streets, what was likely to be the condition or the sentiment of the laboring classes?

This indulgence in intoxicating beverages was not confined to men. It was common to women and children also. The young were taught to drink from early childhood, and often graduated as drunkards before reaching manhood. Drunkenness was not common among the women of the higher classes of society—it never has been in any period of the world except in some few instances of utter national demoralization—but drinking was common, and the main difference between ladies and gentlemen in this respect was that the former were more moderate in their potations. As for the women of the lower classes, intoxication was only less common than with the men of their own rank in society, and a saturnalia of intemperance ruled among all classes of the American people.

As a contrast to this picture let us look upon that of the present condition and sentiment of society in relation to intemperance. The merest glance shows at once a remarkable difference, and if we carry the picture of the past in our mind's eye, and compare it with what we see around us, it is difficult to conceive that a half century of progress could have produced such a change in public opinion.

To consider present conditions in detail, as we have done those of the past, the state of the Church first forces itself on our attention. Here the reform has been almost absolute. The drinking of ministers and high officials has ceased, and they could commit few sins more repugnant to the moral sense of the community. In church-membership also the imbibing of intoxicants has almost ceased to exist. Most of the churches, indeed, have become great total-abstinence societies, and in a full estimate of the membership of these societies that of the churches should in great part be included.

As regards the customs of the higher official circles of the nation in this respect as compared with those of past times,

the experience of a competent observer will best serve as evidence. As a preliminary, however, it may be said that the wines which of old times profusely graced the Presidential tables have, in some of the recent administrations, been banished therefrom, partly in response to the temperance sentiments of the ladies of the White House, partly to the general feeling of the country. Where, in public dinners, they are retained, it is significant to perceive that it is done out of respect to the tastes and opinions of the representatives of foreign nations, or at least this is offered to the people of America as an excuse for their use. Thus here, as elsewhere, we find the lower stage of temperance sentiment in Europe dragging us down to its level.

In regard to Congressional intemperance we may quote from a speech made by Senator Vest of Missouri in 1882. He prefaced his remarks by the following testimony as to former habits in the West:

"I remember, when, in my boyhood days in Kentucky, the first rite of hospitality was to extend alcoholic drink to guests both coming and parting, and it was found upon my father's table as regularly as a bowl of milk or bread and butter for home consumption. The victims of intemperance in those days were numbered by the hundreds and thousands; public men in the country fell from it in the halls of Congress. . . . .

"To-day, I say here as a fact, that out of seventy-six Senators in the Congress of the United States more than half, and I believe more than fifty of them, do not touch, taste, or handle alcoholic drink in any shape whatever. And I say more than that. A member of the House of Representatives or of the Senate who would ever dare to show himself in a state of intoxication in the public councils would never disgrace his seat again in either house. One of the most brilliant, one of the most fascinating, of

all the public men I have met in my career in Washington in those years was guilty of excess publicly, and at the renominating convention he received not one single, solitary vote. . . . . I recollect when free whiskey and free votes were the mottoes of both parties."

In corroboration of the above statement we may add the following trenchant remarks, attributed by the New York *Independent* to General D. E. Sickles:

"The war of the rebellion was really a whiskey war! Yes, whiskey caused the rebellion. I was in the Congress preceding the war. It was whiskey in the morning—the morning cocktail—a Congress of whiskey-drinkers. Then whiskey all day, whiskey and gambling all night. Drinks before Congress opened its morning session, drinks before it adjourned. Scarcely a committee room without its demijohn of whiskey, and the clink of the glasses could be heard in the Capitol corridors. The fights, the angry speeches, were whiskey. The atmosphere was redolent with whiskey —nervous excitement seeking relief in whiskey, and whiskey adding to nervous excitement. Yes, the rebellion was launched in whiskey. If the French Assembly were to drink some morning one half the whiskey consumed in any one day by that Congress, France would declare war against Germany in twenty minutes."

Abundant testimony of this character might be offered, were it necessary, in evidence of the improvement in the habits of legislators, while it has become as difficult to buy a vote with whiskey to-day as in those days it was to obtain one without. Closed saloons on election day indicate the popular sentiment in this respect, and the drunken election riots of the past have ceased to exist.

In judicial circles no judge to-day would dare to prime himself with brandy as an aid in the administration of justice, while to furnish a jury with liquor, as in the past,

would be viewed as in itself a crime worthy of legal punishment. In professional circles the same growth of habits of sobriety is visible. The medical profession, for instance, was remarkable in the past for the number of drunkards which it embraced. As an evidence of the truth of this statement may be quoted a remark made by Professor Gibbons of Philadelphia in an address delivered a number of years ago to the graduates of one of the medical colleges of that city. He asserted that of all the graduates in medicine from the medical schools of America during the present century, fully one-half had sunk into the grave of the drunkard. Although habits of inebriety are not yet weeded out of the profession, no one would think of making a statement bearing any comparison in stringency with this in regard to the medical profession of the present day.

If now we consider the existing drinking habits of society at large, and the present state of public opinion upon this subject, it is to perceive as marked an improvement. It may simply be said that in the higher circles of society drunkenness has ceased to be respectable. This remark may seem of no special importance, yet in reality it is full of significance. Public opinion is a strong lever, and to the average man and woman nothing is of more consequence than the maintenance of their position in society. Yet few things would now lower a person in the social scale more suddenly and decidedly than indulgence in open drunkenness. There is yet a degree of indulgence for some of the higher-toned crimes: there is growing to be no indulgence for the beastliness of intoxication. The one lowers a man morally, the other degrades him physically; and just at present with many members of society physical repulsion weighs more heavily than moral abhorrence. We have reached that stage of civilized progress in which we shrink with pain and disgust from physical and mental deteriora-

tion: we are but slowly approaching that higher stage in which moral delinquency in its more *respectable* forms will be equally repulsive.

Moderate drinking is still very common among persons of high social standing. Drunkenness where it occurs among such people is hidden from the public eye as sedulously as a robber might hide a stolen treasure. And in wide ranks of society even moderate drinking is severely disapproved, and where indulged in is done so in the utmost secrecy. Many men are not ashamed to drink in the presence of certain of their associates who do their utmost to conceal the habit from those whose opinion they hold in the highest esteem.

The force of public opinion, in fact, has become a powerful agent in mitigating the drinking habits of society, and we owe to this, more largely than to anything else, the marked difference between the social habits of 1825 and 1888. This however, is saying nothing in derogation of the special efforts at temperance reform in the intermediate period, since principally to them is due the public opinion which is now so important an agent in restraining men from intemperance.

This influence bears far more strongly upon women than upon men, and among the women of American birth drunkenness has almost ceased to exist, while the habit of drinking has become remarkably reduced. The women of America have gone farther than the men in this particular. They are restrained to a greater extent by a sense of the moral obliquity of intemperance, and their social and moral influence is one of the strongest forces in the temperance reform of the present day.

As for the members of the laboring classes of American society, the improvement is little less marked. There is, indeed, more of open drunkenness, yet American mechanics, as a rule, are as ashamed to be seen in the streets drunk as

any of their so-called social superiors. It is as important to them as to any member of the community to retain their standard of respectability and the respect of their associates. That drunkenness is, therefore, a far less frequent spectacle in our streets than of old scarcely need be said. And of what is still visible, much the greater part is the drunkenness of foreigners. It is due to immigration and to the fact that the lower classes of Europe are much below those of America in self-respect.

Intemperance has by no means ceased to exist among Americans. There is far too much of it at the present day. But it is driven to hide its head, to lurk in secret places, to cringe in shame from the eyes of that searching public opinion which has become a power of such mighty moment. The open, flaunting drunkenness is that of persons of foreign birth or of recent foreign descent, and is largely a resultant of the sharp class-demarkation of European countries, and the consequent lack of any high standard of respectability in the members of the laboring class. In America the mechanic, if well behaved, may mingle on terms of equality with the capitalist, and not only feels himself the equal of the latter, but endeavors to dress as well, to live as well, and to behave as well.

Among workingmen it is growing more clearly evident that drinking unfits them for the proper performance of their duties. This acts as an inducement to abstinence in many cases, while in others the managers of great enterprises are making the sobriety of their employés an absolute requirement.

Many of the larger railroads have the strict rule that any employé found under the influence of liquor must be at once discharged. Too much rests upon sobriety in this vocation to render any mitigation of the rule of abstinence possible. A similar requirement exists in many of the large manufac-

tories of the country. The delicate machinery of to-day cannot be properly handled by a man whose nerves are unstrung by liquor; such men waste time and perform poor work, and as a safeguard sobriety is being insisted upon.

A like distinction against those who drink is made by the best of our life-insurance companies, who recognize clearly that the life of no such man is safe. However healthy he may appear outwardly, poison is at its fell work within him, and may carry him off at a moment's notice. The beneficial societies of the period are showing the same discrimination against the drunkard. Here the money of poor men is at stake, and they have no fancy for risking their hard-earned wages in favor of those who are pursuing a suicidal course of life.

A similar distinction exists in most mercantile houses. The merchant wants clear-headed bookkeepers and clerks; the banks, sound-brained financial officers; all of them desire employés who lead quiet, frugal, and reputable lives, not those whose idleness and extravagance may lead to the defalcation which has of late years become such a common consequence of such habits.

These are some of the directions in which the temperance reform is making its way, and the time seems fast approaching in which no drunkard or habitual drinker will be accepted in positions of trust, in which intoxication will be banished from the professions, and in which habits of inebriety will act as a bar to the employment of mechanics in the majority of workshops. When this happy consummation shall be reached, drunkenness in America will be confined, in great measure, to the tramp and the loafer, and the man who retains any self-respect, who values the estimation of the public, or who desires to make a reputable living, will find comparative sobriety an absolute necessity of the situation and total abstinence a highly desirable life-habit.

As the case stands at present, we are largely indebted to foreign immigration for our drunkards, and were this source of reinforcement shut off the prohibition sentiment in America would enormously strengthen and the existing prohibitive States could hardly fail to gain rapid additions to their ranks.

This nineteenth-century temperance reform movement is likely to be more permanent than that of any previous period, from the fact that it is the work of the people themselves. It does not come from above, as in the reforms inaugurated by emperors and lawgivers, but from within, and is the outgrowth of a steadily strengthening popular sentiment. It has the advantage of using all the methods of propagation which the nineteenth century has placed at the use of reformers—the press, the Church, the school, the lecture platform, the legislature, and all the advantages of medical and chemical science. Now first have we become aware of what alcohol really is and what it really does. It is no longer viewed as a "good creature of God." All the fictions which had gathered around it have been one by one dissipated. It has ceased to be looked upon by science as a food, as a warmth-producer, as a health-giver, as an aid to the endurance of heat, cold, or fatigue. Its usefulness as a medicine has been largely discredited, while its deleterious influence upon the body has been shown to be far beyond any previous estimate. The old objectors to liquor-drinking were concerned only with its visible effects and the crimes to which it gave rise. The late objectors have become aware of a multitude of less visible effects, and perceive that alcohol is in every conceivable respect an injury to the community, its evil influences being felt by the individual, by society, and by the state, and making themselves apparent in the progeny of the drunkard to the third or fourth generation.

Can a community of steadily-growing knowledge, morality, public feeling, and self-respect permit such an evil to continue unchecked in its midst? But one answer can be given to this question. The reign of rum is doomed. It is but a question of time when its throne will be levelled with the earth.

It must be distinctly remembered, however, that the progress of temperance in America is nowhere paralleled abroad. In Great Britain there is considerable local prohibition, but an almost total absence of restrictive law, and intoxication is much more prevalent than in America. It has become only to a minor extent disreputable. Ireland and Germany are the main fields from which our intemperate population is annually recruited, and which furnish the great majority of our keepers of whiskey- and beer-shops and our brewers. Evidently, they are regions in which the state of moral progress as respects intemperance is at a much lower level than in America.

On the continent of Europe, indeed, with the exception of some few nations, intemperance is increasing instead of diminishing, while in Germany and France the beers and wines which have hitherto been the prevailing drinks are rapidly being replaced by spirituous liquors. Intemperance does not seem to have culminated in these countries, but appears to be approaching that intolerable state of prevalence from which the reform began in America, and from which it may begin abroad.

Elsewhere throughout the world the outgrowth of civilization has been attended with a vast broadening of the area of intemperance. We have already noted the sad work done by the rum-bottle among the aborigines of our own country. Similar work is being done in every land to which the *blessing* of civilization has been carried. England, in particular, is culpable for carrying the bottle to every region in which

she has formed colonies, and making drunkards of millions of savages and barbarians to whom intoxication was one of the unknown arts.

From all parts of the East the story of increasing intemperance comes to us. India, Burmah, and Ceylon are becoming seats of prevalent intoxication—a change of habit for which England is directly responsible. Abundance of evidence in support of this statement might be given, but we have space for but one or two quotations. The following is from the Rev. J. G. Gregson, an English missionary in India, whose testimony is said to be beyond question. He says that the Hindus consider that "eating pork and drinking liquor form the principal features of native Christian life." "The statistics of native gentlemen who drink are simply terrible. I asked a first-rate native doctor some time ago what he thought was the proportion of men who drank among the educated classes, and he at once said about ninety per cent.; . . . . native doctors have told me that deaths from delirium tremens are very common; . . . . and we have reason to believe that drink is being introduced into the zenana for the women to indulge in the liquor their husbands are so exceedingly fond of."

Nor is this growth of intemperance confined to the educated classes. Surgeon-major R. Pringle remarks: "With the exception of the presidency towns and among the camp-followers drinking habits among the natives were practically unknown. The Mohammedan shunned spirits as *shrâb* (shame-water), and the respectable or high-caste Hindu as to him the mark of degradation. . . . . Now, alas! all is changed; . . . . as regards the lower and laboring classes among the natives of India, there is serious reason to believe that intemperance is making fearful strides, or rather bounds, among them. . . . . I can speak for ten millions in the North-west Provinces when I state that if local self-

government were granted not a grogshop would remain in twelve months." "Twenty years' personal observation of the Dedhra Dhoon in the North-western Provinces has demonstrated to me the appalling fact that the entire race of hereditary owners of the soil have all been swept off by drink."

In China, "thirteen years ago you could scarcely see a drunken man anywhere, more especially in Shanghai; now, if you go down the principal streets, you will see hundreds of Chinamen intoxicated—not with native drinks, but with those imported from this country" (England). Of Burmah we are told, "We have now annexed Upper Burmah, and a friend writing to the press from Bhamo states that it is now a fearful place for cheap drink and heavy crime. A liquor manufactured from rice-lime will dissolve a Martini bullet in thirty minutes, and burns the insides of those who drink it." Of Japan, in which for nearly a thousand years temperance was enforced, it is said, "To-day intemperance is one of the growing and desperate evils of Japan. The Japanese spend yearly eighty million *yen*, or more than sixty million dollars, for *saké*, in the manufacture of which twenty-six million bushels of rice are consumed, or almost one-fifth of the total yield of the country, leaving a short allowance for food and none for export."

From the great islands of the Southern Pacific, Australia and Madagascar, a similar story comes. The rum made from the refuse of the sugar industry of the English colonial island of Mauritius found a market in Madagascar, where it produced a terrible effect upon the natives. The villages became scenes of such misery and drunkenness, and crime increased to so fearful proportions, that the government became seriously alarmed. Of the imported spirits, every tenth barrel went to the government stores, and this the king ordered to be taken to the shore and emptied into the sea. But

the English merchants of Mauritius put a stop to this when they saw that it was having a discouraging effect on the natives. The king, Radama I., was given to understand that he was depreciating the value of a British article of trade, and that further indulgence in such behavior would be considered an act unfriendly to England. So the poor king found it advisable to desist. The natives are now raising their own sugar-cane and making their own rum, and intoxication is increasing with fearful rapidity. The Rev. H. W. Little, from whom these facts are quoted, further says: "From Natal, from the Cape, and from all the older colonies of the south a flood of spirit is poured into the territories of the native chiefs. Whole villages are found in a state of intoxication—kings, chiefs, people, women, children, all in a state of hideous frenzy born of the fire-water of the white man."

Of Australia we are told by N. T. Collins of the Good Templars: "Unfortunately, drink has been the great curse of the people in this as well as in other lands. Alcohol was one of the earliest mediums of exchange, and many valuable properties were bartered away for a gallon or two of rum. One of the first hospitals in the colony was built by rum, the government giving the contractors a monopoly in the drink-traffic, and it was long known as the 'Rum Hospital.' Of late, however, the Good Templar organization has been increasing in that land, and is beginning to check the tide of intemperance."

Sir C. Warren says regarding Africa: "We were in the habit of taking the Bible in one hand and the brandy-bottle in the other to the natives of South Africa. There were many thousands of the natives who were reduced to the lowest depths of poverty and an early death by the drink-traffic which was forced upon them by the laws of this nation."

In a striking generalization Archdeacon Farrar of Eng-

land remarks: "We have girdled the world with a zone of drink." Mr. John Thompson, the traveller, says: "We talk of civilizing the negro and introducing the blessings of European trade, while at one and the same time we pour into this unhappy country incredible quantities of gin, rum, gunpowder, and guns."

If more exact statements be desired, the following quotation from Mr. James Irvine, a gentleman vouched for as specially qualified to testify, may be of interest: "The extent of the trade is so prodigious that I think the following estimate of the quantity annually poured into 'the rivers' or the delta of the Niger is sufficiently eloquent, and relieves me from the necessity of further remark regarding the evil. Such a flood of rum cannot be consumed without causing an awful amount of demoralization. It is not possible to get at actual shipments, but I am sure I do not over-estimate the quantity when I put down sixty thousand hogsheads of fifty gallons each (three million gallons) as the annual consumption in the rivers of Niger, Benin, Brass, New Calabar, Bonny, Opobo, Old Calabar, Camaroons, etc. In other words, this compressed space lying between four degrees and eight minutes east longitude—or, say, two hundred and fifty miles of coast—consumes twenty thousand tons, or, say, twenty shipsful of one thousand tons each, every year. The amazing thing is that all this traffic is conducted in the main by not over a dozen firms, the members of which are most excellent men, many of them, I believe, sincere Christians."

Similar stories could be told of many other districts of Africa, and into the newly-opened Congo region, with its assumed forty or fifty millions of population, rum is being poured with a most discouraging rapidity. The Congo is navigable for one thousand miles into the heart of Africa, and spreads its liquid fingers far through that until recently

unknown land. The region drained by the river and its affluents has been formed into the "Congo Free State," under the auspices of the International African Trading Association, and as a profitable measure of trade there were sent thither in 1885, from five of the nations concerned in the Association, 10,377,160 gallons of rum. Germany has been particularly active in this demoralizing trade, though other nations—America among them—are far from freedom from the sin of importing misery and rum into the heart of Africa. The "freedom of trade" in spirituous liquors guaranteed by the Association has so prospered, indeed, that at least four-fifths of all that the civilized world buys from the Africans of the Congo Valley is said to be paid for by strong drink.

Is it the purpose of "civilization" to make room for itself in Africa by destroying the natives? Certainly, no more effective method of doing so could be devised than that which is so actively being put into operation. It is, however, rather the reckless love of gain of unscrupulous men, and a careless dereliction of duty in the executive powers of the leading nations, than any designed purpose to which this evil activity is due; and not until the moral sense of the world is roused to a degree which is yet far from being reached can we hope for an earnest endeavor in legislators to check this soul-destroying traffic. What will be the fate of the uncivilized peoples of the earth before that happy period arrives it is not easy to estimate. Probably the greater part of them will be "civilized" by rum off of the face of the earth, and new room made for the expansion of modern civilization.

The vile work performed in Africa is being paralleled by the evil activity of Russian traders among the savages of Northern Asia, who are supplied with rum in exchange for their furs and other valuable products, while the extension

of Russian authority throughout Central Asia is likely to add other wide provinces to the dominion of the empire of rum. Everywhere in the barbarous and half-civilized regions of the earth we find the barriers of abstinence—those raised by religious dogma in Asia and Mohammedan Africa, those raised by ignorance in more savage regions—breaking down before the deluge of rum, which threatens to overflow all that portion of the world hitherto free from its devastating flood, and to spread drunkenness with its terrible consequences through every land on which man has set his foot.

Yet we can fairly trust that this will prove only a temporary evil. The most active colonizing nations, aside from Russia, are those of most moral advancement, and the time is approaching in which legal restriction will be placed on this detestable traffic, and moral civilization make itself felt otherwise than by the distribution of the bottle.

During the past four centuries the peoples of the savage portions of the earth, every region of uncultured man to which colonization or commerce has reached, have been supplied with ardent spirits to an unlimited extent, in defiance of the frequent protests of their chiefs and rulers; and between the sword, the musket, and the whiskey-bottle—the last by no means the least deadly—enlightened man has gone far toward ridding the earth of his uncivilized competitors, and thus making abundant room for the expansion of civilization. There has been no deliberate intention in this, but there has been abundant recklessness, criminal selfishness, and equally criminal disregard of moral obligation on the part of legislators and colonists. This state of affairs still continues. Rum is supplied to uncivilized mankind as recklessly and indiscriminately as ever; and in this respect there is no practical evidence that civilization has progressed beyond the stage of morality which it occupied four centuries ago.

It *has* progressed, however, immensely progressed, but the effect of its progress has not been felt by legislators and traders sufficiently to make the one prohibit and the other desist from the importation of the death-dealing bottle into savage lands. Progress will undoubtedly yet reach this stage, perhaps ere long, the legislator, if not the merchant, being controlled by the earnest efforts of the strongly-banded temperance army which is now marching steadily onward to conquest. There is legal prohibition now against supplying the Indians of the United States and Canada with intoxicating beverages. When this desirable prohibitive action shall be applied to all uncivilized lands, and the temperance reform movement be satisfactorily established in all civilized nations, temperance must begin its upward march in all quarters of the earth, and the great reform which America has set in train must spread until in time all mankind shall feel its enlivening influence, the intoxicating cup be banished or its injurious effect reduced to a minimum, in every region of the earth, and the fetters of strong drink, which so long have held the world in bondage, be finally and irretrievably broken.

This leads us to a consideration of the greatest importance in regard to the future history of the temperance reform movement.

It is a significant fact that savage tribes, in whatever quarter of the world they are found, and however temperate they have previously been, accept with the utmost eagerness the rum-bottle brought them by the whites, and drink themselves into madness or death with a rapidity unequalled in civilized nations. Their original sobriety was an enforced one, from lack of the ability to manufacture spirituous beverages. In civilization a similar fact appears. Those who are lowest in grade of advancement are the most addicted to drunkenness. In the great middle class more or less moder-

ation has always prevailed, and the degree of intemperance in this class has been in great measure governed by the state of public opinion on the subject. When intoxication was respectable they drank freely; now that intoxication has become disreputable, they drink sparingly. Finally, in the highest circles of Christian society, those in which morality and self-restraint are most developed, moderation in drink, with many examples of abstinence, has always prevailed, and total abstinence is now the ruling characteristic. The same is in a decided measure the case in that class of society which does not particularly profess to be Christian, but which is advanced in education, refined in tastes, and intellectual in pursuits. In this connection may be quoted an apposite remark from Walt Whitman, as given by one of his friends: "The same evening we talked about the abuse of alcohol, and we agreed that as mankind advanced in a noble individuality they would give up stimulants of all kinds, as being always in the long run a mistake and unprofitable. He said: 'The capital argument against alcohol, that which must eventually condemn its use, is this, that it takes away all the reserved control, the power of mastership, and therefore offends against that splendid pride in himself or herself which is fundamental in every man or woman worth anything.'" To repeat, in other words, what is above said: The most advanced mental and moral grades of society are to-day in great measure abstinent; those of a lower rank mentally and morally, but in whom self-respect and obedience to public opinion exist, are, while less abstinent, inclined to moderation; while the grosser forms of intemperance are largely confined to the savages of civilization, those in whom neither self-respect nor self-control exists, and on whom public opinion has but little influence.

In another sense it seems evident that the class of mankind in which the passions and emotions have freest vent,

while reason is least developed, is the class in which intoxication has always most grossly prevailed. This is the distinguishing mental difference between savage and civilized man; but in civilization the same rule prevails, and even in its highest classes there is reason to believe that those who are most controlled by emotion and imagination are the most likely to yield to the allurements of drink, while those in whom the reasoning faculty is strongly developed are, ordinarily, fully capable of controlling their appetites and rarely or never become immoderate drinkers.

Such conditions, indeed, are not necessary to the highest degree of temperate restraint. Women are, as a rule, more emotional than men, yet public opinion and moral principle have raised them far above the level of men in this particular. Among the Chinese, the Hindus, and the Mohammedans religious ordinances have proved sufficient to keep whole nations in sobriety for ages; and it is evident that a high degree of temperance can exist in common with a low degree of civilization.

Yet if we take into consideration the future condition of civilized peoples, with their existing addiction to the intoxicating cup, we cannot but see that the development of the faculty of reason and of the power of restraint is of the utmost importance for the good of coming man. The advancement of education and the growing taste for intellectual pursuits are steadily lifting mankind to higher levels of mentality and control of the passions and appetites. Had there been no temperance reform movement, the Americans of to-day could scarcely have failed to be more abstinent than the Americans of a century ago, and in the coming centuries, with the gradual lifting of all classes to higher levels of civilization, a natural and inevitable progress of temperance must take place. Yet there are millions to-day for whom there is needed the restraint of a more rigid pub-

lic opinion, and millions more whom only prohibitive law can control; and it is to the benefit of these, and to hasten the growth of abstinent habits in the masses, that the existing temperance reform movement is directed. It cannot do harm. All honest citizens should aid it to do good. The festering links of intemperance have too long been wound in disabling folds around the limbs of mankind. It is for the most advanced men and women of the coming years to rend asunder these terrible bonds, free man from their destroying control, and cast in noble triumph to the earth the golden bribes and the beastly devices of this anomalous, abominable, and barbarous traffic in liquors!

"FROM BAR-ROOM TO PULPIT."

THE FAMOUS CONVERSION OF DR. SMALL.

[AS RELATED BY HIMSELF.*]

IT is related that there once came into the busy market-place of an Oriental city an aged, decrepit, and travel-stained stranger. He moved about listlessly amid the throng of people, apparently taking little note of the vast stores of merchandise displayed on either hand. His appearance was so singular, his garb so strange, that he attracted the attention of some of the idlers, and they followed him curiously to see what he might do in that place. Directly he came in front of a stand on which there were gilded cages, and in these cages there were little song-birds that had been captured in a far-distant mountain and brought there for sale. When the old man's eyes fell upon the little captives, he seemed to recognize their forlorn condition, after they had beaten their wings vainly against the bars of their cages in their endeavors to be free. Great tears welled into his eyes and began to trickle down his cheeks. Suddenly he thrust his hand into the folds of his garment and drew forth some strange coins. He purchased one of the cages, held it up, and regarded the little captive with interest for a moment; then he opened the door and turned the little prisoner out.

* This thrilling account of his life and conversion has been delivered by Dr. Small before over half a million people throughout the Union.

It fluttered uncertainly above the heads of the people, all impatient to be away, until kindly Nature restored its equilibrium. Then it began to circle upward higher and higher, swifter and stronger, until it reached a point from which its eye caught a glimpse of its distant mountain home. At sight of that well-remembered spot all the long-repressed melody of its little nature gushed from its throat in a glad song of joy and praise, and it winged its way rapidly in that direction.

One by one the old stranger purchased the cages; one by one he turned the little song-birds free. Each one repeated the acts of its predecessor, until it, too, caught sight of that far-away familiar mountain. Then it burst into its full song of thanksgiving and flew swiftly after its mates.

When the whole flock had been liberated and disappeared in the blue distance, and the old stranger turned from his completed task, some one said to him curiously,

"Why do you this strange thing here in the market-place?"

The old man turned to the crowd a face radiant with the glow of love and sympathy, and replied:

"Sirs, I have long been a prisoner myself, and I know something of the sweet joys of liberty!"

And thus to these little songsters of the market-place he had testified his gratitude for his own deliverance from bondage by setting them free and sending them on their homeward way rejoicing.

In like manner I declare unto you that I was once a prisoner myself. I was held in the galling chains of a slavery that was far more repressive of the natural melody of the human soul than was the bondage of those bars to the captive song-birds of the market-place. But when from the depths of my captivity and despair I called out for succor and salvation, the arm of the omnipotent Son of God was

reached down, and He lifted me up from the horrible pit, took my feet from the miry clay, set them upon "the Rock that is higher than I," and put a glad song of rejoicing upon my lips that I have been singing now for five years and more with increasing gratitude every day.

So that I would, if I could, imitate the example of the old stranger in the market-place, and with the precious coinage of Christ's love and mercy purchase from the hands of my countrymen the release from a like captivity of so many of the bright and sterling youth of our homes, so many of the grand, stalwart men of our generation, so many, indeed, of the gray-haired patriarchs of our firesides, who are to-day held in the bondage of a terrrible appetite and the toils of a great and abominable traffic.

I think strongly, and sometimes I speak strongly, on the subject of the liquor traffic and the need for its national and total prohibition. But when you have learned something of my sad experience with this tremendous curse, you will be willing to grant me the full privilege to feel and speak strongly, even bitterly, concerning this devil who worked my hurt.

I had as noble a mother as a boy ever had. She strained me to her bosom in my infancy and poured into my young nature, self-sacrificingly, all the strong love and devotion of her own. She led me by the hand in childhood, stood me by her knee in youth, and taught me the lesson of the gospel of Christ. She and my father sought to instil into my young mind a love for the true, the good, and the beautiful, and to implant in my heart, from the word of God, those seeds of truth which should spring up in after years and give to me a career which should be honorable among my fellow-men and acceptable to God. As long as I remained at home and had the benefit of their daily counsel and godly examples, I was encouraged to believe that those things

were taking hold in my nature and would in time give cast and color to my career.

But the time came to me, as it does to many young men, when it was necessary that I should leave home to seek, first, an education, and afterward a profession in life. I passed successfully through the courses of a college career, graduated with some distinction to myself, and went to the capital city of a Southern State to prosecute my studies for admission to the honorable profession of the law. I pursued those studies with all diligence and the fervor of a young man's buoyant ambitions, and when thoroughly prepared was admitted to the ranks of my chosen profession. I entered upon its active duties with every augury of success about me. I had ample means at my disposal, and plenty of friends high in office and influence in the State and nation, and who were ready to advance my fortunes for me as best they might. When, however, I began to feel the liberty of my manhood, and met and mingled with the men of the day upon terms of equality and intimacy, I soon discovered among them many things strange to my youthful philosophy. I soon saw that many of these men, who stood fairest in the public esteem, who had been elevated to positions of honor and trust, and who should have been exemplars of all that is noble and honorable, were really giving themselves up to the slavery of many evil ways. They were indulging those very appetites which I had been taught to shun as forbidden pleasures to a virtuous life; they were following those questionable practices of so-called social life which I had been told were the fruitage that grew along the paths of dalliance that lead down to the courts of pleasure, worldliness, and sin, and end at last in personal degradation, if not eternal damnation.

As I saw those strange things passing before my eyes, I naturally reasoned concerning them, as young men always

will, and in seeking to reconcile the conflict between the teachings of my youth and those actual practices of my fellow-men around me I fell upon that fatal philosophy of the world which so often beclouds the judgment of youth and leads it astray. I said, "Surely, if these men, who are so highly esteemed and who occupy such exalted positions, can follow these practices and indulge these appetites without detriment to their characters, without loss of power and influence in the community, then there cannot be anything so dangerous in them as has been pictured to my youthful imagination." I said my parents and teachers had simply, in their overweening love for me, painted these things in too dark colors and had drawn too strong an account of their possible danger. I said, "Now that I am a man and have all of my powers fully upon me—now that I must enter into the active competitions of the day, meet and mingle with these men upon terms of social and business equality—I shall be as able to sustain myself in the practice of these things as they have been, and to use them as skilfully for the advancement of my popularity and my fortune." So believing, I became more readily a victim of the opportunities and temptations that were so lavishly thrown about me.

But soon I found myself in a position where these dissipations were becoming the daily habits of my life; these appetites were daily asserting themselves in my nature and taking deeper and deeper hold upon me. As I went on in this way, I can see that even then God was gracious to me and threw many a warning across my pathway that I should have heeded. I would see some one of those strong men, who had climbed to a position of high and honorable advantage in the community, as he would be overtaken by his too-frequent indulgence, stagger upon his dizzy altitude, finally totter to his fall, and come to the earth with a tremendous *crash*, bringing temporal and eternal ruin to him and his for-

tune. I would see some strong and lusty youth like myself, who had gone out bravely with just as high and favorable auspices, confident of his power to sustain himself in the midst of these tides of sin, as he would be overcome like some strong swimmer in a flood, sink beneath the lurid stream, and leave not a bubble to mark the place of his disaster. Those things, however, proved to be no warnings to me. I said to myself, "These are but the incidents and accidents of individual fortune. These particular men were not strong in themselves. They did not exercise their will-power at the right moment. They did not recognize the danger-line, and turn back to a place of safety, as prudent men should have done. So, because a few men have been weak, because they have over-indulged, lost the power of self-control, and finally fallen upon disgrace and dishonor, that is no reason why *my* soul should take alarm, and why *I* should shrink back from these things, depriving myself of the pleasures of social life for fear of *my* future safety. For these things which have happened to those men can never happen to me. If these passions and appetites of mine should ever grow so strong as to threaten to overmaster me and drag me down to shame and dishonor, I have strength of will enough, I have pride of character enough, I have purpose and ambition enough, to summon all my manhood powers and throttle these incipient tyrants and put them under my feet. I will assert my manhood before the world!"

I believed, as thoroughly as any young man who ever entered upon this course of destruction, that if the day of danger should ever come to me, I would be perfectly competent to control all its forces and deliver myself safely out of all its perils. But I want to say to you to-night, and I say it out of the depths and bitterness of seventeen years of desperate experience, that the conviction is as deep as eternity upon my soul that *that man* has never yet been born of

Miss Lolie Lide Small.

woman into this world, and never will be, who can give free reign to all these lusts and appetites of his flesh until they enwreathe themselves with every fibre of his being, inject their terrible poison into every drop of his blood, threatening him with imminent, deadly, and eternal peril, and can then recover his manhood, purity, and sobriety by the mere strength of human will-power! I found, when my danger was imminent, when I would gladly have exercised all of those powers, I was really so weak through my sins that I might as well have tried to bind a raging lion from the African desert with a rope of sand as to bind these terrible passions of my nature with the mere strength of my own resolutions!

God, in his mercy, gave me a noble and devoted wife. She brought to me all the love and loyalty of her nature. She soon discovered that I had these unfortunate habits, and, though she sought by all the means her love could suggest to win me away from those things and have me fix my ambitions again upon higher and loftier ideals of life, I used to laugh good-humoredly at all her fears and jest at them in that self-sufficient way we men so often affect with our wives. I would say, "My dear, you are very sensitive about these matters. You do not understand the ways of the world. You do not know how we men outside, who have to meet and mingle with each other, must yield something to public opinion and not run counter to the currents of common life around us;" and with a little of that damnable and foolish philosophy I thought I had dissipated her fears, when I found in after-life I had only driven them back to brood in the solitude of her own soul.

Then God sent me little children to my home. Sometimes I would stand and look down into their little faces as they were sleeping in their cradles, and seemed to see the very smiles of God reflected upon their innocent features as they

lay there dreaming of the heaven from which they had come to brighten my home. But in those days I never raised my eyes to look beyond their cradle-bars to the limited horizon of their young lives. If I had, I might have seen even then the cloud no larger than a man's hand conjured up by my evil practices, and threatening to do what it soon did accomplish—overspread the whole firmament of their young lives with a gloom and despair lightened by no ray of hope.

So the time went on, and these things increased as the years went by. They took deeper and deeper hold upon me until (without going over all of the miserable details of the descent of a man from virtuous courses into the depths of dissipation and degradation) I need only say to you that I came at last to that inevitable day in the history of every man who follows these courses. I came to the place and to the hour where I was forced to recognize that most humiliating fact to the conscience of a man—that I was no longer *the master of myself;* that I had yielded myself a victim to these appetites and passions of my flesh until they had bound me as in triple chains of brass and steel, and as if some infernal spirit from the pit below had ascended the throne of authority in my soul, had seized the reins of my life in his own devilish grasp and was driving me downward to hell at his own mad pleasure. When I found myself in that condition, realized the inevitable logic of it, knew it must end in eternal shame and horror, the instincts of my manhood revolted against such a despicable ending of my career. I paused and listened, for the first time seriously and kindly, to the importunities of my friends and the prayers of my faithful wife. At their suggestion I turned to others in the hope that they might be able to help me out of that terrible condition into which I now realized that I had so recklessly fallen.

I turned naturally at first to the physicians. I thought

perhaps those medical gentlemen were right who said to me, and who still say to men in the same condition, that this *appetite for strong drink*, which with me was the beginning and continuing cause of all my trouble (as it is with so many people), was simply a disease of the flesh that might be medicated out of a man. I sought out the very best medical skill in this country. I travelled far and wide to reach it. I put myself in the hands of the most eminent specialists. I took all of their medicines and faithfully followed out all their prescriptions to the letter, believing they would be able to deliver me safely out of that condition and set my feet again upon the highway of sobriety and usefulness. But after they had tried their various methods, and these had ended in so many failures, I was forced at last, by the logic of my own experience, to give up all idea of being delivered from that condition by the help of the doctors.

And I want to say to you that, from my own experience with them, as well as the observations and testimonies which have come to me in the last five years of active evangelistic and temperance labor, I am convinced that the medical man of this nineteenth century who tells the victim of the alcohol appetite that this trouble is simply a disease of the flesh, to be medicated out of him, to be controlled and conquered with drugs, is telling him a deliberate, wilful, and outrageous lie! I know that some people will hesitate to endorse that challenge, which is thrown in the face of the medical science of the age, but I submit it to your own common honesty and common sense, that if the medical fraternity of the world know any cure for this horrible epidemic of the nation, this terrible throat disease of humanity, that is taking its millions out of every generation down to death and hell, it is about time they began to produce the cured patients, or else took in their signs and

kept their peace. I know that they talk very learnedly about "dipsomania" and "inebriety" and "alcoholism," and all that sort of stuff, but it is the veriest bosh! When I hear them going on with that jargon I feel somewhat as the old lady did who attended one of Colonel Ingersoll's lectures. She was a very pious old party herself, but she had heard so much about these "in-fiddles" that she was very anxious to see one of them. She heard that Colonel Ingersoll was chief of the cult, and when he came along she thought that she would repress her scruples sufficiently to go and see what one of these creatures looked like. So she attended the lecture. When Colonel Ingersoll threw the Bible down contemptuously and said, "Why, that book! I could write a better book than that myself in three months!" the old lady jumped to her feet and shouted, "You'd better get at it, Bob; there is money in it." (Laughter.) She knew it was the most popular book in the universe—that more Bibles are being sold every day than have been sold of Henry George's *Progress and Poverty*, or Bellamy's *Looking Backward*, or Mrs. Ward's *Robert Elsmere*, or any other of those books the public make such marvel over if a hundred thousand copies are haply sold. We are selling millions of the Bible every year, and the people are reading them; and the good old woman thought, very properly, that Mr. Ingersoll was standing much in the light both of his fame and his fortune by not writing his marvellous book. So I say to the doctors that there are a million patients ready to-day in the United States of America to be put gladly into the hands of any one of them who can cure this terrible disease of drunkenness. If they want to make money, and make it fast, just let them prove to the world that they can cure this awful plague. But they know they cannot do it, and every reputable and honorable physician in the world will frankly tell you so. The only ones who tell you to the

contrary, and who are anxious to exploit with you on that subject, are those little M. D.s, you know, of whom we get about two crops a year out of the medical mills that are running all over the country. They turn them out by the platoon and the regiment on a helpless public, when the only thing under the heavens that they have to recommend them as doctors is about a square yard of sheepskin, a bottle of quinine pills, and a jug of mean liquor! When they find a fellow with some sort of trouble that the quinine won't cure, they resort to the jug and keep him drunk until he dies. Then they give a certificate to bury him with, in which they solemnly certify that he died of "heart failure." That "M. D." at the end of their name means "machine doctor" (laughter), or "maker of drunkards," or anything else that you choose.

I finally turned away from them, very much in the temper of the woman of whom we read in the Scriptures, that "she had spent her all on them and was nothing advantaged," though I found them out sooner than she did, and quit while I had some money left.

I turned next to those antidotes for the liquor habit, those various patent nostrums and preparations, that you have seen advertised in the newspapers—peculiar pills and powders that you give to the drunkard in his tea and coffee when he don't know anything about it, and he wakes up in the morning a beautiful, red-nosed angel, with long white wings and flowing robes!—a kind of "Presto-change" business (laughter) whereby you exchange a sot at supper for a saint at breakfast! You know that is a lie on the face of it. If a man had ever discovered any sort of preparation that would produce that magical transformation in human nature, it would take a factory forty acres big to supply the demand in this State alone.

I confess that I did not have much faith in them, but I

remembered that a great many of the leading discoveries and most useful inventions that have blessed humanity have been fallen upon accidentally by men who really were not in search of the thing they found; and I did not know but that these chemical fellows, fooling around with their pots and pans, might have struck the combination I was looking for. I thought I had better try them anyhow, and my wife and I began to search out these things. We hunted them out in this country and abroad. We spent somewhere in the neighborhood of a thousand dollars procuring these various preparations and recipes, these foreign drugs and herbs—everything that promised to have any effect on this terrible appetite that was ruining me in body and soul. When we had secured them, and I had tried them one after another, only to find that they were temporary substitutes, and as soon as their influence passed away the old appetite would reassert itself with all its old-time fury, I was forced at last to throw these things aside in disgust. I am sorry to see that some of our religious papers in this country are still publishing the advertisements of these infernal frauds. I would as soon advertise the Louisiana Lottery or a faro-bank as to advertise one of those things. They are rascally inventions, every one of them, for the purpose of trading upon the sorrow and anxieties of people who have unfortunate drunkards on their hands.

When I had abandoned the trial of these things I hardly knew what I should turn to next, until I fell into the hands of another set of Job's comforters—those kind, accommodating people who are always around willing to get you into more trouble if they can. This time I fell into the hands of the foolosophers! They told me that my troubles were altogether due to my *environment.* They said I was the victim of a vicious *environment.* I did not know I had one before, but they convinced me of it. They said that the way out of

Samuel White Small, Jr.

my troubles was to change my *environment.* They said, "You must get away from this place where you have fallen into these habits. You must go where you won't meet these old companions with whom it is so natural to go in and take a drink every time you encounter each other. You must get away from these saloons where you are accustomed to drop in and stay for a season debauching yourself. You must go where you will have a sort of cleaner atmosphere, other associates, higher responsibilities and duties, and you can strengthen your resolution, straighten up in your manhood, and enter upon a more industrious and virtuous course." They talked so learnedly about the business that I fell into the scheme. I tried their method, only to find that they are like those doctors who, when they get hold of a case they know they can't cure, tell the patient it is about time for him to travel—that he needs change of air! They are like those fellows who manufacture "Rough on Rats." *They don't want the patient to die in the house.* If you ever get so sick that your doctor tells you it is about time for you to go to Florida or Southern California, you had better make your will before you go, because he don't naturally expect you back until they ship you back in a box, C. O. D., travelling expenses included.

With the help of Senator Hill from our State, who was an old friend of my family and myself, I obtained a position in connection with the official staff ot the United States Senate. I thought if I should get up there to the national capital, in daily contact and association with the distinguished statesmen of the country, who were industriously engaged in solving the great problems of state-craft and humanity, and holding the country up by the tail to keep it from going through to smash, that I would have every inducement in the world to be sober and dignified and keep myself in proper condition. I went up there very buoyantly, but I had not been long

around *that end* of the national Capitol until I discovered that the atmosphere in that vicinity was not very conducive to the sort of reform I was seeking. It is true I got quite *familiar* with the statesmen—I got drunk with a number of them!

After I had stayed with those statesmen for about two years, I found I was not getting better very fast. I concluded I had better get away from there while I could, so I did what very few officeholders ever do in this country—I resigned voluntarily.

Next, I was appointed by the President of the United States upon an important mission abroad in the interest of the Government. I took my wife and children and we journeyed abroad, and my official residence was fixed at last in the city of Paris. That I found to be the most unfortunate event in my whole career, for there I was brought into daily, intimate social and official contact with the representatives of the great nations of the civilized world, who were gathered together there, showing forth the customs and habits of their people. I was brought thus face to face with many novel forms of dissipation to which I had been a stranger up to that time. These things appealed by their fascinations to my adventurous and curious disposition much more strongly than all of my resolutions against them, so that little by little the restraints which I had thought to put upon myself were abandoned, and I drifted out upon all the lurid tides of that great moral maelstrom which circles and centres and goes down to death and hell in that great modern Babylon of the world. When it seemed as if my peril was most imminent, God seemed graciously to interpose in my behalf. He lifted me from that awful condition, stretched me upon a bed of sickness, which stopped my mad career for a season, and seemed as if it might at last prove to be a bed of death. One of the most skilled physicians in France was called to my

bedside. He came and saw my condition and heard the incidents of my personal history. He took more than a professional interest in my case, and promised my wife and friends that he would do his best to restore me to health and strength, and, if possible, deliver me from the terrible appetite which had produced that condition of things. He did restore me to health and strength, for in the course of a few weeks I stood upon my feet with all of my accustomed vigor; but when he applied his tests skilfully to see whether he had reached and removed the cause of the trouble, he was amazed himself to find he had not phazed it in the slightest. It was simply lying there, under the artificial repression he had put upon it, ready to spring into a consuming conflagration at the very first spark of temptation. When he had made that discovery he was honest enough to say to my wife and friends that he did not believe there was anything known to the medical science of the nineteenth century, or anything to be found in the pharmacopœias of the world, that would ever divorce me from that horrible appetite. All that he could say with reference to my possible future was that perhaps, in some mad orgy of drink, I might suffer a lesion of the brain that would plunge me into paralysis, or that in some mad mania produced by drink or the lack of it suicide might end a career that was daily growing more miserable to myself and all about me.

With that terrible prediction overshadowing our lives and shutting out all hope for the future, my wife and little children returned with me to this country. We went back to our home in the city of Atlanta. I resumed my duties there as one of the editors of the Atlanta *Constitution* and as official reporter in the courts of the State. I had those positions given me by the kindness of my friends, who still persisted in trying to win me away from the destroying habit and have me fix myself again in a position of honor and use-

fulness. But instead of using these labors of love as helps out of my desperate condition, I simply made them so much more the means to widen the circles of my dissipation and deepen the depths of my indulgence. At last, as the years rolled on and my career grew more and more reckless, there came down over my soul that gloom of despair which forbade me ever to hope there might be a better day or a brighter way for *me*. I seemed to reach a time where I recognized that my friends had ceased to struggle for my salvation, and seemed to be simply steadying my staggering footsteps as they went down to a drunkard's grave and a drunkard's hell. I thought I saw the day when my wife came back from the sepulchre in which she had laid away her hopes of my final recovery for ever. I remember, with a poignant remorse which I shall never be able to throw off in this world, the day when I saw that my little children had come to the age where they could understand that I was no longer the father to them that God intended me to be, and instead of running and leaping into my arms with kisses and caresses and happy welcomes at my home-coming, they would listen for my staggering footsteps upon the stairs, and hide themselves in other parts of the house to escape the presence of a drunken and debauched father. It was while I was in that terrible condition, my wife sitting in the midst of the desolation of our home, not knowing what day the sheriff might come and bid her be gone from under the very roof that covered her from the storms of winter and the heats of summer, not knowing what night I might be brought home either dead already or weltering in my life's blood from some of the terrible wounds from knife and pistol, the scars of which I bear upon my body to-night as the marks of the beasts of the bar-room,—it was when she had only her prayers to God as a relief for her overcharged soul that there came to her one day the thought that there was yet one unex-

ploited avenue of escape. Summoning to herself all of her womanly courage, putting behind her those scruples and delicacies of pride which at another time might have restrained her, and showing forth that heroism which only a woman and a wife can show under such circumstances, she determined to make one last effort in the forlorn hope of saving her husband and the father of her children.

She went to the judge of the court of which I was an official. She said to him, "Judge Hammond, I know you are my husband's friend. You have held official stations here side by side. You have exerted over him all the influence you could command; but, judge, matters are growing very desperate with him now. Something must be done speedily to save him if he can be saved at all. I have but one hope left. I want you to write out for me, in the terms of the statute of the State of Georgia made and provided in just such cases, an official, legal notice that I may have it served on every barkeeper and liquor-dealer in the city of Atlanta, commanding him in the terms of the law, under threat of its penalties, not to sell my husband liquor in any shape, manner, or form, under any circumstances whatever or upon any plea whatever." Judge Hammond drew up that official notice from the Code of the State of Georgia. My wife had copies of it printed in blank. She sat down with her heart almost breaking and her hand trembling, and signed and addressed every one of them. She had them served by a trusty official on every barkeeper and liquor-dealer in the city of Atlanta. Those men received those notices, given in the solemn terms of the law, backed by the authority of the Commonwealth, some of them blistered with the hot tears that had fallen from my wife's eyes in the act of signing them— And they obeyed them? No, my fellow-citizens! They took them and stuck them up in the most prominent places in their

bar-rooms. They called the attention of every drunken loafer and idle vagabond about their dens of infamy to them. They made them a laughing-stock and a jest for the drunken rabble of the whole city, and, instead of paying the slightest heed to them in the world, continued to sell me drink over their bars with the same impunity as if there was never a written law in the world's history or a feeling of compassion in the human breast.

Some one will say, "Why did not the law stop them?" I presume for *identically* the same reason it does not stop the same order of outlaws from violating your laws right here in your own State. You have some laws on the subject of the vending of liquor in this State which have some little merit and common decency about them. You command them not to sell on the Sabbath day, and yet there is not an honest man in the State who will go bond for the fidelity with which the liquor-dealers of this State keep that law. You have a law which says that while they may sell to the adult citizen, they shall not sell to your sons until they become of legal age to be free traders in that damnable commodity. Yet every young man who goes staggering along a highway or by-way in the State, with the flames of intoxication in his forehead and the taint of liquor upon his breath, is a living, staggering witness to the fact that these infernal outlaws have trampled your statutes under their feet with impunity. Why don't your law stop this? Of course you understand that in speaking of my case I refer to Georgia, where, if anywhere, there might be some excuse for the law not operating with perfect precision. That is down there in the heart of the "Solid South," in that semi-barbaric region of our country where we are popularly supposed to do nothing for a living or for amusement except curse and drink liquor and kill "niggers" before breakfast! But up here, in this grand old State of the North, with so

much of ancient reputation for honor and patriotism and culture and Christianity and law-abiding spirit, surely there is no reason under heaven why your law should not operate with perfect precision! Why don't your law stop them?

I think I can tell you the reason why it did not stop them down in Georgia, and why it does not stop them with you. It is because *the law is not a stopper!* The more you examine that, the more you will see in it. I was an officer of the law ten years myself, and in all of that time I never saw the law stop anything. If you think that the writing out of some nice, elegantly phrased laws on a statute-book has got any terrors for a fellow who has gone down to the moral degradation that enables him to be a successful saloon-keeper, you don't know the breed of animals that you are legislating for. But, unfortunately for me, I do. I associated with them intimately for fifteen years. I patronized them daily from the rising of the sun to far beyond the hour of midnight. I poured all of their miserable stuffs down my throat, debauching my body, destroying my powers of usefulness to myself, to my family, to society, and to God. I took the bloom of health out of the cheek of my faithful wife, never to return to it again in all of its freshness and beauty. I took the light of life and hope out of her eyes for twelve long, dismal, miserable years. I wrote an indefinable sorrow on the features of my innocent little children, and I poured my hard earnings by thousands of dollars annually into the tills of the saloon. I tell you I would as soon go out here to-night to your cemetery and read the riot act of the State to some prowling hyena that had invaded its sacred precinct, drawn forth the half-putrefied corpse of your innocent babe buried a week ago, and was making a feast of it under the pall of midnight, as to talk about law simply to these outlaws of the nineteenth century! The only law that a saloon-keeping, liquor-selling man has ever

been known to respect since the corner-stone of the world was laid is that which comes to him in the shape of a sheriff weighing about two hundred pounds, and about one hundred and ninety-five pounds of him solid backbone, with a pair of hand-cuffs in one hand and a commitment to the county jail in the other. If you want these saloon-keeping fellows to have any respect for your law, you must get it up in the shape of an honest, courageous, oath-keeping official, with a pair of raw-hide boots on him, and start him out after them. I would not give you a punched nickel to-night for all the law you have got in the State that you cannot find anywhere except bound up in sheepskin for other sheep's kin to practice. We American people are so optimistic, we have such an exalted opinion of our own ability to run the universe, that we have been worshipping a great fetich in the name of LAW for over a hundred years as absolutely and abjectly as ever an African worshipped an idol of wood or stone. If I could photograph the popular ideal of law as it floats through the average American brain, and throw a picture of it upon a stereopticon canvas, you would see an object the like of which the eyes of mortal man never rested on before. It would take the shape of a great, gigantic, double-jointed, back-acting, Bogardus kicking-machine, coming down the middle of the big road, regulating everything on both sides at once! We think all that we have to do, in order to regulate anything that goes wrong, is just to blow a horn, ring a bell, get a crowd together, form ourselves in a hollow square, pass a little law on the subject, and it will be all right. We have got to understand the essential fact that gives life and vigor to all forms of government. That is, that all of our laws, however excellently they may be devised, however eloquently they may be phrased, are as dead and helpless as Adam was until God breathed the breath of life and power into him,

until you put into those laws the faith, the activity, and the courage of honest men. You want the liquor-dealing fellows and all other evils in your community to be prohibited for the preservation of the public peace, the protection of your homes, the safety of your sons, and the defence of your daughters. You will not get that done for you by merely pointing the written law at them. The place to get relief is right here at the ballot-box in the ward where you vote. Until you get independent American manhood enough in your spirit and sand enough in your gizzard to throw off the yoke and harness of mere partisanship, and stand up a bold, brave, cultured, Christian citizen at the polls, voting for no man under God's heaven, no matter what label he carries, unless he has the courage of his convictions, will stand to his oath, and make these law-breakers dance to the music of the outraged statutes, you never will get any peace from these devils.

Talk about the law stopping them! The last time we saw the law try to stop anything in this country the spectacle was sufficient to have disgusted any honest man. That was several months ago, when the Supreme Court of the United States got out in the middle of the national highway in its long, judicial, funereal robes, and held up its hands in constitutional horror at the very idea of a great, sovereign State of the Union preventing the debauchment of its citizens by the liquor-traffickers. The court said, in effect: "You can stop any of your own citizens from making and selling liquor if you want to, but if you interfere with any of these red-nosed rascals, with their demijohns, from over the State line, you will be interfering with the constitutional prerogative of Congress to regulate commerce between the States." They made as big a row over it as if Fort Sumter had been fired on again. When they got off that revolting decision every sot in America, every swill-drinking loafer around a beer-

saloon, every beef-necked bartender, every bay-windowed brewer and distiller, every thug and plug-ugly, every gambler and harlot, all of the riff-raff of creation and damnation between the two oceans, stood up and *solemnly approved the decision of the Supreme Court!* They said it was "the most wisest and justest decision ever made on earth;" and the Supreme Court had decency enough to adjourn and retire from public exhibition for about three months. When it had fumigated itself and got out into the fresh air again, the first thing it did, as a sort of expiation for its miserable offence, was to declare in a decision that "no man in the United States of America has a natural or constitutional right to sell liquor," and before any man now can sell liquor *legally* on the territory of this great republic he has got first to debauch the people of the State or the city down to the low level where they will consent to sell him a license to do it. With the law thus interpreted, the responsibility for the damnable ravages of the liquor traffic does not lie any longer at the doors of the saloon-keepers, but it lies on the soul of every man who casts a ballot to license the traffic. Judas Iscariot could have washed the stain of his apostasy and treason to his Lord from his soul with Pear's soap as easily as a Christian man in America can wash away the infamy of his participation in the liquor traffic when he goes up to the polls and votes to license it! The Supreme Court—hear it, you men who are voting for these liquor parties that are keeping the liquor traffic upon the people of this country—the Supreme Court of the United States has established it for ever in this Government that no man has a right to sell liquor until the public give it to him; and there is not a process known to the jurisprudence of the United States of America that any man, refused a license, can sue out and compel the authorities to give it to him, because he has no right to stand upon except the consent of the public. And

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so, I repeat it, because of this new phase of the matter under that decision of the Supreme Court, the whole responsibility of the liquor traffic now has been cast upon the individual citizen and his ballot.

But when the court got off that first decision there was a great jubilee all through liquordom, and the big proprietors, who had all the money that belonged to that crowd, said, "Let us go up to Washington and attend the funeral." Somebody said, "What funeral are you talking about?" They said, "The funeral of Prohibition. It is dead, you know. The Supreme Court has sat on it and mashed it and rolled over on it, and the poor thing is dead. We ought to go up now and attend to the funeral." They started thither, but before they got there the indignant protests of the outraged honest citizenry of America got there ahead of them, and were piled up so enormously high under the noses of the Representatives and Senators of the republic that they did not dare to ignore them; and we found out that, while we had Congressmen who had no particular moral scruples upon the liquor question, they were too cowardly to go home and face their constituents without setting that matter right. They passed a proper bill, and the President of the United States, although he had the whole liquor business of America tugging at his elbow to keep him from putting his name to it, found it very convenient to write that beautiful autograph of his on the bottom. So, when those mourners got up there, and the smoke and dust of the agitation blew away, and they looked around for the corpse, lo! it was not Prohibition that was dead! It was their miserable little old "Original Package" that had got smashed in the melée. So they were obliged to postpone their funeral on account of the failure of the corpse, but they left their dead brat on our hands to be buried. We have been trying to get *it* underground ever since, but it is an awfully difficult thing to handle. It is

like one of these old-fashioned feather beds. When you put it down at one end, it bobs up at the other. If you put it down at both ends, it bulges in the middle. If you put it down in the middle, it is up at both ends. The only way to keep the thing down at all is just to *lay all over it at once!* That is the reason why a great many of us in this country have set our standard far out ahead of the marching column, and planted it upon the mount of total, unconditional, national, constitutional PROHIBITION! We propose to march up to it, putting our necks under the yoke of honest Christian duty, and drag the old ark of the Government the length of our lives toward the consummation of this great issue.

I know there are some people who do not believe we can do it, but I remember that there was a fellow who sat upon the very last peak of earth's mountains as Noah went sailing by in the ark, and said: "You can go on with your old scow. It ain't going to rain much, anyhow!" But he has not come in out of the wet yet. (Laughter.) Nearly everywhere I go I meet a lot of these little, red-nosed, flannel-mouthed disciples of the devil and the distilleries, sitting on the ends of beer-kegs and dry-goods boxes, "yawpin', yawpin', yawpin'!" I can always tell when they are around by the sound of their voices and the size of their ears, and the whole burden of their yawping is that "Prohibition won't prohibit." I have heard them until I am tired. When one of them gets that off at me now and tells me, "I believe, you know, something ought to be done, but Prohibition won't prohibit," I feel something like my Irish friend did down in the hotel when they brought him a big plate of hash. That was the first time he had ever seen that staple article of American diet. He was a little doubtful about crawling up around it until he had investigated a little further. He was feeling around to see what it was

made out of. Directly he thought he had found out, and he got mad. He called the waiter. He said, "Waiter, come here a minute. Would you be kind enough to take that back to the gentleman that *chawed it*, and tell him, bedad, he can *swallow it;* I don't want it." I have seen Prohibition in all the forms in which it is being tried in this country, and the logic of the whole situation—I declare it, and defy anybody to successfully contradict me—is simply this: that Prohibition *does* prohibit always where there are honest and faithful men in charge of the law, and it is a failure nowhere except in those places where the officers of the law are a set of pusillanimous puppies or a set of perjured scoundrels!

You can learn whether Prohibition will prohibit if you will come down to Georgia. I would like to take you out to one of those big brick-yards we run out in the neighborhood of Atlanta on the Pharaoh system for the entertainment of the guests of the State. We have a lot of fellows out there who wear the public uniform, on which the stripes run around instead of up and down. We had a lot of fellows down there who did not think Prohibition would prohibit. They let the devil and the distillers fill their little heads full of the idea that *it would not work!* They went fooling with the thing, and they have been working for the State ever since! (Laughter.) You go in and ask one of them now: "Mister, I understand you didn't think Prohibition would prohibit. What do you think about it now?" He will tell you, "Well, stranger, my opportunities for knowing what is going on outside are *rather limited* just at present, but it is prohibiting me all right." (Laughter.) You know that is what a prohibition law is for, and that is all. It is not one of these mystical things that are to take the place of the Lord Almighty and of His Holy Spirit in the regeneration of the human race. It is simply a law to

prevent all law-abiding citizens from dealing in liquor *outside*, and punish all of the other kind for dealing in it *inside*, of the penitentiary. When it does that it is a perfect success! Whenever you see a law like that operating with the perfect precision that I have seen in some parts of this country, it is a little deceptive. It is like one of those big buzz-saws up here in the lumber region, going about a thousand revolutions a minute. You do not know whether it is going at all sometimes *until you back up against it!* Then you never forget it. (Laughter.)

They say "it don't operate in Maine." Well, they have held on to it for about thirty-nine years, anyhow, and are not trying to trade it off for anything you have got down here in this State. Those Maine people are no fools. They have furnished some pretty good timber to the country. Some of you, it seems, can't find a wiser thing to do than to vote for one of them as President of the United States every chance you get. I expect you will vote for him again next year. But I can testify that those Maine people are folks of pretty good sense, and they do not hold on to the hot end of a poker any longer than the ordinary citizen. I will tell you right now—and you can write it down in your memorandum-books, and stick to it around the world without fear of successful contradiction—that whenever the people of Maine cling to a law for thirty-nine years solidly, you can depend upon it they have figured the case out carefully, and have found out they have got the better end of the bargain.

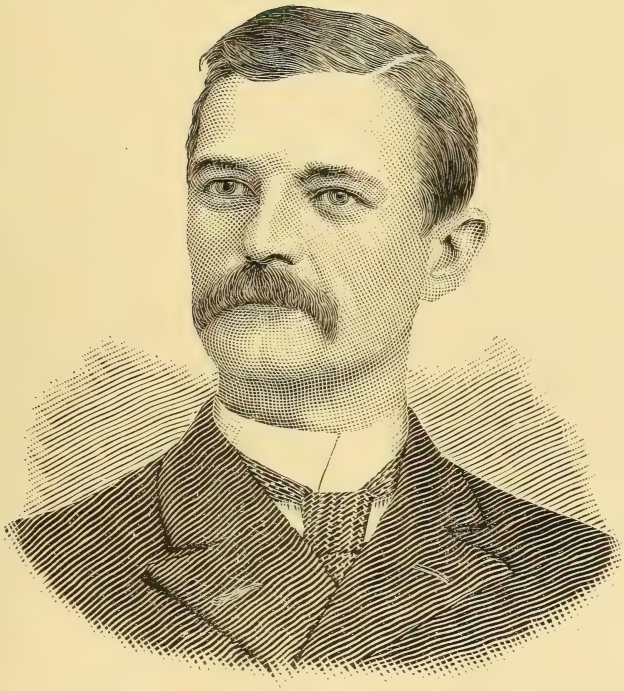
They say it don't prohibit out West, and the farther you get from the West the more you can hear about it not prohibiting out there. It is wonderful how much you people over here in the East know about things you don't know anything about. (Laughter.) It is a fact. I can hear more in Philadelphia in two days about Prohibition not prohibit-

ing in Iowa than I can find out in Iowa itself by staying there two months. It is an absolute fact. I have lectured all up one side of Iowa and down the other and through the middle, and then see-sawed, and the testimony universally out there is that it is prohibiting. If you could see those little boot-legging fellows scurrying around trying to dodge it, you would think it prohibited. A man told me of one experience he had out there. He said he stopped at a hotel and thought he would try to see just how the thing did work, and he said to the landlord, "Captain, can't you tell me where I can get a drink?"—He said, "No, you can't get any in this town."—He said, "I know. I understand how that is, you know. I know how it is myself. But then, say, can't you just sort of put me on to the racket, you know, so I can just get a little? I am sort of sick, you know, this morning. I am in the habit, you know, of having just a little, and I am obliged to have it."—"No," he said, "I can't."—"Oh," I said, "come now! You know I am one of the boys. It is all right with me. I won't give it away. Just sort of put me on to the thing, you know."—He said, "I will tell you. You go down there where that telegraph-pole is at the corner. Then you lean up against the telegraph-pole. Directly a fellow will come by with a wooden leg. Then you say So-and-so (giving the word), and he will say So-and-so. Then you follow him."—He said, "I went down there and leaned up against the telegraph-pole. Directly a fellow came stumping along. He came up by me and sort of looked at me. I gave him the word. He gave me the answer back. Then he stumped off down the street, and I took after him. He led me around six or seven blocks, quite out beyond the edge of the town, went around down by the fence of a church into a graveyard that was there, turned in through some broken palings, got behind an old receiving-vault, and sat down. I looked around the corner of the thing

and said, "Here! in the name of common sense what does all this mean?"—He said, "All right! all right!" and grabbed hold of his old leg and went to twisting it off.—I said, "Say, mister, what are you up to?"—He said, "All right, I have got her in here." (Laughter.)—And he said, "I concluded I didn't want any." (Laughter.) But many a fellow would take a drink out of a cork leg that way, and then come away and swear Prohibition did not prohibit.

Talk about passing laws to regulate the sale of liquor! My wife appealed to the law, only to find it a miserable mockery as long as it left the liquor-dealers free to profit in their business. The only relief you will ever get under God's heaven is when you get to the point where you are willing to forego all other considerations and stamp the infernal traffic into the dirt where it belongs.

I was just oscillating between the extremes of mental imbecility on the one side and suicide on the other when it pleased God, by the moving of His Holy Spirit mysteriously upon me, to lead me to a day of sober awakening to the real horrors of my situation. I awaked in the full enjoyment of my sober faculties in my home on the 13th day of September—a glorious Sabbath morning—in 1885. My little children came to my bedside to greet me with "good-morning" kisses, but I saw the little ones as they half shrunk back, hardly knowing whether they dared to come. Their timidity and the knowledge of what caused it struck home to my soul, and I was humiliated by the thought that I had brought this sort of feeling into the breasts of my own children. I said to myself, "These little ones look as if they thought the very last spark of love for them in my heart has died out for ever. What can I do to-day to prove to them that it is not so? What can I do to bring back some smiles to their little faces, some joy and gladness to their little hearts?" It suggested itself to me



Rev. Sam Jones.

that I had heard through the week of those great meetings that were going on just fifty miles north of Atlanta under the leadership of the Rev. Sam Jones. People were gathering from all parts of Northern Georgia, Alabama, and Tennessee to hear that marvellous man as he preached the gospel of salvation. I had never seen Mr. Jones; I did not know him personally. I had heard much of him, and from what I had heard of his methods and mannerisms I had a supreme contempt for that sort of a preacher. But simply for the purpose of giving the children a day's outing and letting them see the vast tabernacle and the crowded concourse of people, with the interesting scenes that might be enacted, I took them to the train and we went to Cartersville for that Sabbath day. They insisted on going inside the tabernacle. When we got underneath the tent we found all places crowded, except there was room to seat the little ones on the edge of the stand where Mr. Jones stood to preach. I took a seat at the reporters' table, where a reporter of our paper was attending to his duties on that occasion. I had, of course, the privilege, as a newspaperman, of occupying that position. While sitting there I concluded I would pull out my note-book and keep myself busy as somewhat of an apology for being in that conspicuous place. As Mr. Jones began his sermon I looked at him carefully and thought, "You are a strange sort of individual. You have made quite a name for yourself suddenly in the world. I will follow you along to see what manner of man you are, anyhow." I began to take notes. He took his text and swung out into the course of his sermon, and began to preach that marvellous sermon of his on "Conscience, Record, God, and the Judgment." I soon discovered that there was *a man* preaching there, and he was preaching good common sense, which sounded very uncommon to me that day. As he preached I found that he was going down

the way of the sinner's life, just the way that was familiar to me. I said, "You are going my way. I will keep on with you a little while longer, to see how much you understand of that." I soon found that he was perfectly familiar with it, because he had trodden it all himself. While he preached, the power of God seemed to come upon him in more demonstration than I had ever seen it on mortal man before. The arrows of conviction flew thick and fast into the midst of that vast audience. The tremendous magnetism of the man seemed to hold and mould the feelings of the people at his will. When he closed his wonderful peroration and called upon them to come and surrender to God, they literally streamed by scores and hundreds down the aisles of that great tabernacle and filled the altar-space, with tears and confessions calling upon God for salvation. Soon the shouts of rejoicing began to arise as souls were born anew into the kingdom of God. I sat there as deeply convicted of sin as any man in that whole assembly. The arrows of conviction had gone thoroughly home into my own soul. I went away from that place smothering and stifling my convictions as best I might. My pride and stubbornness came to my aid. I let no man see that I was disturbed in the slightest measure. Angry with myself for having come, I took the children and hurried away from the scene. We went back to the city of Atlanta. When we reached the Union Dépôt, I sent the children home to their mother, and went off and hunted up some of my dissipated companions. We furnished ourselves with liquor and cards, spending the evening in our club that night. I sat there with them that Sabbath evening and all the night through, debauching, gambling, blaspheming, trying with the most reckless desperation to sodden my nature and sink my soul into insensibility—to blur and blot out with that red fluid of hell, if possible, those pictures that memory had dragged

up from my wasted life and was flashing before my vision like a very phantasmagoria of Pandemonium. But I could get no relief. The liquor would not take hold upon my system. That which had given me peace and surcease of sorrows before, now seemed to be perfectly impotent. My friends fled from me at last in consternation. They would remain with me no longer.

All the next day, Monday, I was recklessly, riotously drunk on the streets of the city. It was not until far into the hours of the early morning of Tuesday that I went home and tried to sleep. But it was a feverish, restless, uncertain effort, and at five o'clock, when the bar-rooms should have opened, I was up and out again. I would stand with the liquor poured out, ready to gulp it down, hoping that that last draught might bring oblivion. Then my hand would tremble and I would set the liquor down. My soul would cry out in silent agony, "O God, have mercy on me, a sinner!" It was about ten o'clock that day, as I sat in one of those saloons with my face in my hands, my straggling thoughts gathering around the suggestion that possibly the best thing I could do for myself and all who cared for me was to go into that back room and with a sudden pistol-shot end the whole miserable business. Just then the door swung open. A friend of mine stepped in, came down to where I was sitting, and laid his hand upon my shoulder. I looked up and recognized him. He said, "Sam, old fellow, your wife is outside in her carriage. She has been driving up and down the streets of the city looking for you, and her evident distress is causing all who know her to comment upon her condition. If I was in your place, old fellow, I would go out, go home with her, and put an end to this thing." I listened to him. I took in plainly the whole story, and suddenly, without replying to him, my resolution took shape. I got up and walked steadily out of that bar-room, got into

the carriage with my wife, drove silently home, and when I got there went into a private room and began to think over my humiliated condition. Suddenly it seemed the fumes of liquor left my brain. My faculties became alert and active. I just seemed to lay hold upon every tangled thread of life and straighten it out, so that I saw my whole career from the very first conscious sins of my life down to that moment. As the miserable record burst upon me the gloom and despair that seized upon me were awful. It seemed as if the next whirl of my brain would bring madness and the awful plunge to death and hell. I cried out, "I am lost, I am lost! I am lost beyond the power of redemption!" But just then it seemed to me that I was rooted to my place. The phonograph of memory turned rapidly backward over those seventeen wasted years, until it came to the tender silver foil of youth on which my mother's tongue had indented the lessons of heavenly truth. Her voice seemed to come back, in its soft and winning tones, from the golden shores to which she had gone before me. It sank down into the chambers of my soul and bid me, "Son, be of good cheer, and look away from your record of wretchedness. Fix your eyes and faith upon the Lamb of God that taketh away the sins of the world." But I shuddered at the very idea. I said, "No, no, no! Why suggest that to me? Others He may save, but me He cannot save!" For it seemed to me in that moment that my sins were so terrible and desperate that God Himself must turn from them in disgust. Yet the words of that faithful mother came back stronger and stronger still. The words of that plain preacher overleaped the two days of time and fifty miles of space and mingled with hers, and bid me "look and believe and be saved;" and at last I saw a ray of hope. I said, "Yes, why not? I have tried everything else in this world. I have tried all that resolution and effort on my own part, all that love and tears and prayer could

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work on the part of friends and family. I have tried all that medical science and skill could offer. All of these things have been in vain, and now, if there be any power of salvation for one like me, it must be in the Son of God." I said, "I will go to Him. It can do me no harm if it does me no good. I would rather die at the foot of the cross, pleading for pardon, than to die drunken and debauched in the gutters and go to hell for ever." Suddenly I walked out of the room and went up stairs, stopping not to consult with wife or any one. Locking the door behind me, I got down in my library before a sofa. I buried my face in my hands, and there for four long, mortal hours had the most terrific battle in flesh and spirit, it seems to me, that a man could pass through and survive. I tried to get my sins before God, but I found they were more innumerable than the sands along the river-shore. I tried to compass them, so I could confess them, but I found they were as inaccessible as the leaves in the forest. At last I saw nothing I could do, no merit in my life, no white spot, no luminous line, not a single virtuous action, that I could bring and plead before God. At last I could only look up into the darkness and pray that for Christ's sake God would have mercy on my soul.

At last, after that four hours' desperate struggle, when it seemed as if I must give up and be lost for ever, just as I was weak and fainting, there came back over me the refrain of the song which was my mother's daily consecration to Christ. Suddenly I threw my hands up. I said,

"Here, Lord, I give myself away;
'Tis all that I can do!"

I fell upon the sofa and laid there insensible for a few minutes. When I came to myself I was conscious of strange feelings that I could not understand. My brain was perfectly clear. I understood all that had passed. Yet, having

that singular feeling of numbness, I thought at first I was paralyzed—that the mental agony and physical torture combined had produced paralysis. But as I shook my arm and found I was not so stricken, I leaned back from the sofa and with a sigh of relief said, "Thank God, I am not paralyzed."

As I rested there, panting, catching my breath, rubbing my hands in an unmeaning sort of way, I cannot say when it was, but all at once I realized that my flesh was perfectly cool and natural. The fever had passed out of my brain and out of my flesh. My spirit was as placid and calm as the bosom of a mountain-lake with the first burst of the summer sun on it. I said, "This is a strange feeling. I wonder what it means?" Something seemed to say to me, as if from the very skies above me, "That is the peace of God that passeth understanding." At once a conviction came, stronger than proof of Holy Writ, and seized my soul. I leaped to my feet with sudden energy, and the words of praise and thanksgiving came unbidden to my lips. I said, "Thank God, I am saved! I am saved! I am saved!" I knew it instantly, and have never had a doubt of it from that moment to this.

I ran out of the room as quickly as I could go. I wanted to see my wife that moment, it seemed to me, more than ever in my life before. I ran down stairs and found her sitting in a chair with her face in her hands, weeping from grief. I raised her face out of her hands, brushed the tears out of her eyes, kissed her, and said, "My precious wife, don't cry any more; it is all right now. God for Christ's sake has forgiven my sins. I am going to make you the best husband a woman ever had, and make the children the best father Christ and God can make out of a man." She looked up into my face with a half-startled expression, then buried her face in her hands and cried worse than ever. I tried to get her to tell me what was the matter. She did

not seem to be able to speak. She could not realize that what I said was true. I have reason to thank God she did not, for I do not believe she could then have borne the full truth. She told me afterward that during those four hours she had been three times up to my room, had tried to get in, but could not make me hear, seemingly, though she could hear me groaning. Then at last it came over her that possibly I had gone in and tried to commit suicide, as I had so often threatened I would. She pictured me to herself lying there upon the floor in throes of agony with a severed artery or with poison self-administered. She said she was in the greatest despair over the possibility of such a calamity when she heard me jump to my feet above her head. She heard me as I came hurriedly down the stairs. When I ran in, picked her face up, brushed away the tears, and spoke as I did, she said that while she understood what I said she could not comprehend what it meant. It flashed over her instantly that perhaps it was only the first enthusiasm and exaltation of that insanity that had been so often predicted. She thought I had gone mad, and it had taken a religious turn from my having been at that great religious meeting on the Sabbath before. She said that thought swept every hope from under her. But God on the instant put it into the hearts of my little children that it was true. I have understood since then that truly He reveals to babes that which the wise cannot comprehend. My little girl, just eleven years old, took her arms from around her mother's neck. She rushed up to me with the tears just leaping from her eyes, caught me by the hand, and said, "Papa, I believe it is so, and I thank God for it." She dropped upon her knees by the side of her chair. Her two little brothers, younger than she, knelt by her side, and together they prayed in their sobbing, broken accents, and thanked God that papa was going to be a good man and a sober man again!

I waited for them until they finished their prayer. I said to them, "Children, get your hats and bonnets and come with me." I took them in the carriage up town with me. My way opened before me then as plainly as ever a road opened before a man on the face of the earth. I knew my mother had dedicated me to God at His altar when I was a babe in arms. I knew that for thirty odd years she had held on to the horns of that altar with holy hands, praying that I might be converted and received into the service of God. She died without seeing her prayers answered, but confident that God would redeem his promise to the righteous. In that moment of my redemption a conviction of what I ought to do came upon me irresistibly. I went out to the office of a friend who kept a printing establishment. I said to him, "Henry, I want you to print me some little circulars." I was looking over my papers to-day, and I found a couple of copies of that circular issued that day. Here is one of them (see next page). I circulated a couple of thousand of them, with the help of some little fellows, all through the streets of the city and in the cars as they went out into the suburbs. Then I went home to prepare for the exercises of the evening. My wife called my little boy Samuel out on the rear porch and said, "Son, where have you children been with your father?" He had a bundle of those little circulars in his pocket that he had been distributing around. He pulled this bundle out and gave her one. She took it and looked at it. She read it, handed it back to him, but said nothing. I saw then she was not taking much stock in that enterprise just at that time. But we had our supper, and I took the children with me in the carriage. We went up to this place where I had advertised to appear. It was the most prominent place in the city of Atlanta, with electric lights flashing down, making it as bright as day. When I got there I found a great

SAM. W. SMALL

WILL PREACH THIS NIGHT,

TUESDAY,

SEPTEMBER 15th,

At the corner of Marietta and Peachtree Streets,

7:30 O'CLOCK.

FAC-SIMILE OF CIRCULAR.

company of fellow-citizens had gathered simply to see what new freak Sam Small was going to be guilty of. They said he was on a great drunk; there was no telling what he was going to do; he had been to hear Jones, and probably he would get up a burlesque of Jones's sermon, but the drunker Small was the funnier he was, and it would not do not to be on hand and see what antics he was going to perform. So they all came out to see what was going to happen.

I stood upon an improvised platform with my three little children behind me. They were the only backers I had in all creation that night. I read the fortieth Psalm. Then I briefly and rapidly sketched the salient incidents of my past career. I said to them, "My fellow-citizens, it was not necessary that I should have called you out here in this unexpected manner to-night simply for the purpose of rehearsing these unfortunate details of my past life; but I want to say to you that for all of these things God has brought me under conviction by His Holy Spirit. For four hours to-day I have been before Him in honest confession and in humble surrender; and I stand before you to-night to proclaim that I have the witness of God's Spirit that He has forgiven my sins and accepted me into His family." I said, "I want to make this proclamation of my new experience and of my new purpose as broad, as open, and as uncompromising as I have ever made any exhibition of my sin, wickedness, and shame in your midst."

Just here I want to say I thank God every day that he gave me the impulse and the courage to go out and make that declaration that night. It sealed me, by the help of the Holy Spirit, to my Redeemer, so that from that day to this there has been a perfect confidence that Christ is with me. Otherwise, I believe the devil might have recaptured me and had me in hell long ago.

I said to them, "I want you to be witnesses, too, in time

and in eternity, that from this very moment until my dying day I put the world behind me. I sever every tie that binds me to it. I blot out every invitation it has ever given me to its honors and to its emoluments. I cross the bridge of decision to-night into the territory of the gospel, and here and now, under these silent stars, in the presence of you all, I solemnly dedicate myself, my time, my talents, and my all, to Him who has redeemed me with His most precious blood." I begged them to pray with me that I might be kept in that way. They took off their hats reverently while I offered my first public prayer to God. Then we dispersed, they going away with many cavilling doubts, thinking possibly it could not be true, and it was simply a drunken, mad freak with me. Some of my godless companions went into the very saloons where I had been with them in drinking and debauchery the night before, and posted bets as to how long Sam Small would stick. Some bet I would not stick a week, some said not two weeks, but, glory be to God, I am sticking yet! Yet, not I, but Christ, "who sticketh closer than a brother," has kept me thus far, and He can and will keep me to the end!

I went home the happiest man on the face of the earth, I thought, that night. When we got there we found that the Lord had been better to us than I thought He could be. He had gone to the sepulchre of my wife's buried love and hopes, had rolled away the stone from its mouth, had called in the life-giving accents that brought Lazarus from the dead, had bidden them to come forth and live again; and when we crossed the threshold of our home that night they were dancing in her eye and blooming in her cheek with all their pristine vigor and beauty. We gathered our children about us that night, erected our family altar, dedicated our home to God, and lay down to peaceful slumber.

I slept the long, deep sleep of exhaustion, but awoke in the

morning with a spirit of rejoicing. But before I could frame my expression of thanksgiving there came swiftly, as if by an electric flash, that terrible appetite for strong drink. It seized hold upon me, surging through my veins like molten lava. The terrible burning craving renewed its pains. Then it seemed to me I would die if I did not go out, like some famished beast, in search of that which alone should satisfy this awful craving. As I lay there I held my hands tightly clenched together and my teeth tightly set, while that awful paroxysm of desire passed over me. It left me weak and trembling as a babe. I called my wife. She came into the room. When she saw me in that condition she was in consternation. She questioned whether I could have been mistaken about my salvation the day before, but I said, "No, my dear; I understand perfectly well what God did for me yesterday. I know that He saved me. That is all right." But I said, "It is this appetite."—She said, "What are you going to do about it?"—I said, "I don't know but one thing I can do." She said, "What is that?"—I said, "To go back right up in there where I went yesterday."—She said, "I believe so, too. Go on, and may God bless you! I will pray for you." I went up stairs and locked the door behind me again. I got down before that old sofa, and for two hours I had that awful, mortal struggle over again, worse than the day before. That terrible desire for drink would swoop down upon me and almost drag me from my knees. The pain would go bounding through my brain, and it would seem to me as if every whirl of it meant eternal madness. I was in direst agony. The perspiration ran from me. My bones seemed as if they were cracking within me and my flesh was on fire. But I held on; I prayed on. Ofttimes I hardly knew what I was saying.

At last, after two hours, I was so thoroughly weak and exhausted I could do no more, and I thought to myself,

"I must soon give up." I talked to God as plainly and as earnestly as I would have talked to my own father. I said, "Lord, here I am in this helpless condition. You know what is the matter with me. I need not tell You how firmly I believe that You saved my soul from its sins yesterday, but, Lord, this terrible appetite is back with me. I am too weak after these seventeen years of sin, of struggle, and of service of the devil to fight this battle day by day." I said, "Lord, I know You healed the palsied man. I know You sent strength quivering into the withered arm. I know You unsealed the blind eyes, unstopped deaf ears, made the lame to run and leap for joy, and even called the dead back to life. Now, Lord, You can take this appetite away from me, too, if You will. I am going to stay and beg You until You do." I waited for an answer. I said, "I will get a little more strength, and then pray again." As I leaned back from the sofa, faint from over-exertion and exhaustion, rubbing my hands in that unmeaning sort of way, there came to me suddenly, I do not know when, that full peace and ease I had had before. It seemed to me all at once I realized the fact that my brain was cool and clear, my faculties active, my flesh perfectly natural; the perspiration had ceased, the fever was gone, the agony had passed away. I investigated that liquor question, and found I did not want any liquor. It seemed to me I had never touched liquor in my life. I said, "It is a strange kind of feeling, and I do not know what it means." Something suggested, "It is the same feeling you had yesterday." It was. The thought came instantly to me, "Does it not mean the same thing?" I jumped to my feet and said, "Thank God, it is gone! it is gone!"

I went out of that room that morning perfectly satisfied that *the appetite for strong drink was gone!* And to-night I testify to you, my friends, conscious that I shall meet the

testimony at the judgment-seat of Christ as often as I have sent it ahead of me, that from that instant to this I have never had one pang of the appetite or a single disposition to go back to strong drink.

When I found my deliverance thus complete, I went upon my knees in new consecration to Christ. I promised Him then and there that to my dying day I would testify before all the world, as grace and opportunity were given me, what a perfect, full, and uttermost Saviour He is, and that I would be found, if possible, always in the very front ranks of those who are, in the name of Christ, battling to deliver this land of ours from the terrible curse of strong drink—the devil's best friend and Christ's worst enemy! In partial redemption of that pledge I have gone up and down the land these five years telling this personal experience. I do not make merchandise of it simply for dollars and cents. But I have brought it to you, as I have taken it to every other congregation, with prayer preceding it, as it shall follow it, that God's Holy Spirit may bless it to the help of some poor brother struggling with his sins and his appetites, that he may come to the Great Physician, and have not only his transgressions forgiven, but all of his diseases healed. I hope, too, it may prove a stimulus to the courage and conscience of every honest Christian man in America, causing him to come up to the help of the Lord against this mighty enemy of His people, and join with that noble band of true, patriotic, cultured, Christian men whom God's own hand is marshalling from the rocky breasts of Maine to the Golden Gates of California, from the icy fringes of those Northern lakes down to where the Southern flowers bloom perennially and bathe their heads in the warm waters of the Mexic sea, —those men whom God is bringing out in answer to the prayers of our faithful mothers, wives, daughters, and sisters. Pinning the white ribbon of their consecration upon

their bosoms, they have gone into their secret closets, into their public assemblies, and sent up their prayers for the deliverance of the people from this curse, until, like white-winged, fluttering doves, those prayers have found the mercy-seat of the throne of God, sprinkling it with the tears and blood of their sufferings and sacrifices. One of these days the faithful sons of the Almighty God and His Son will go up to the ballot-boxes of this nation, and in those ballots, that

> "Fall as still
> As snow-flakes fall upon the sod,
> And execute the freeman's will
> As lightnings do the will of God,"

will write in the Constitution of America, once and for ever, that the liquor traffic must go from this land, never to return to plague God's people any more.

JAN 1 1949

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